



A  
G R A M M A R  
OF THE  
PUKKHTO OR PUKSHTO LANGUAGE.



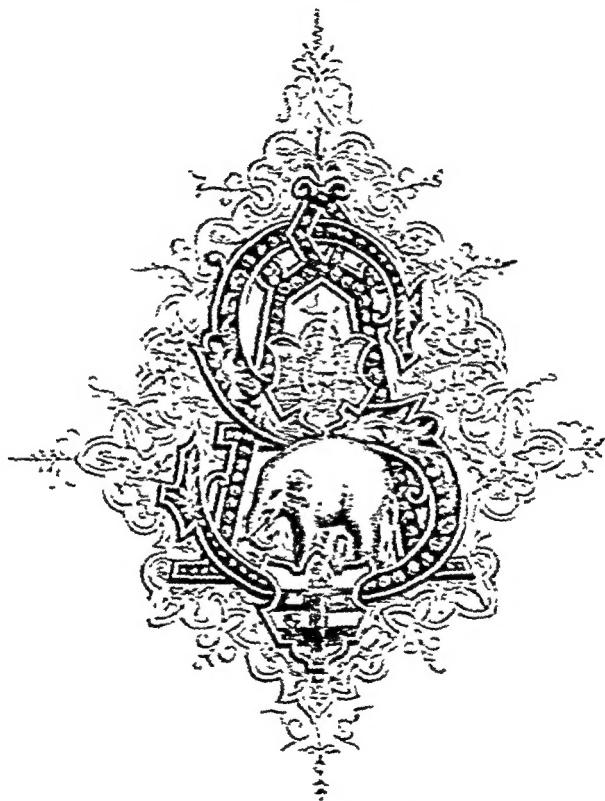
A  
GRAMMAR  
OF THE  
PUKKHTO OR PUKSHTO LANGUAGE,  
ON  
A NEW AND IMPROVED SYSTEM,  
COMBINING BREVITY WITH PRACTICAL UTILITY, AND INCLUDING  
EXERCISES AND DIALOGUES,  
INTENDED TO FACILITATE THE ACQUISITION OF THE COLLOQUIAL.

BY  
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HIS OBEDIENT HUMBLE SERVANT,

H. W. BELLEW.



## P R E F A C E.

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IN submitting my Grammar of the Pukkhto or Pukshto language to the notice of the public, it is necessary that I should offer a few words of explanation as to the object of the Work, and the reasons that have induced me to publish it.

During ten years' service, more or less continuously on the Trans-Indus Frontier of British India, it has often occurred to me as a notable fact, that comparatively very few of the Frontier officials possessed any knowledge of the language of the people they ruled, or at all events, amongst whom they dwelt. And this the more so, as the Pukkhto Works of Vaughan and Raverty had already appeared, and for the past decade, at least, have been well known to Frontier officers.

But, notwithstanding the aid to be derived from these Works in the study of the language of the Afghans, the number of Pukkhto-speaking officers is, nevertheless, at the present time very small, though, in all probability, greater now than at any preceding period since our tenure of the Trans-Indus States.

This fact was exemplified in a remarkable manner, and their paucity no less severely felt, during the Ambela campaign at the close of 1863, at which time the officials with the British Force who could claim any acquaintance with the Afghan language were to be counted on the digits.

In January 1863, examinations in the Pukkhto language were



first held; and in the following month, a money reward of 500 rupees was sanctioned by Government for candidates who should pass successfully in the colloquial. Subsequently, in 1865, the test for Puk<sup>h</sup>hto was assimilated *mutatis mutandis* to that for the second standard Hindūstānī. With this encouragement on the part of Government, some half-dozen candidates have passed in the colloquial, but none, as far as I am aware, have as yet passed in the newly fixed test.

Apart from the absence, until recently, of encouragement on the part of Government, there have been few inducements to the study of the Puk<sup>h</sup>hto language, which has always been looked upon as an incomprehensible jargon, beset by difficulties and irregularities that rendered its acquirement a hard task to the stranger; whilst by many its study was considered a useless waste of time and trouble, owing to the limited period of their sojourn amongst the people by whom it is spoken.

Few, in consequence, have taken the trouble to enter upon its study, and the Puk<sup>h</sup>hto has remained to the present time, practically a neglected and unknown language; and thus have been prolonged the errors in regard to it, which at first resulted in ignorance or in an insufficient acquaintance with the language.

During my residence amongst the Afghans I have, times without number, heard both gentry and peasantry, as well as members of the soldiery, deplore their misfortune in not being able to meet with an official acquainted with their language, to whom they could appeal in matters affecting their interests more or less gravely (under circumstances in which their welfare or otherwise depended on the decision of a civil or military officer, when he acted as judge in the one case, or to whom they were subordinate in the other), and lament their own helplessness in the matter, owing to ignorance on their part of Hindūstānī, which is the medium of intercourse by means of interpreters, who are too often and too justly complained of as incompetent, and unscrupulous withal.

In the spring of 1864, shortly after the close of the Ambela

campaign, it occurred to me that, with the practical knowledge I had acquired of their language during a prolonged residence amongst the Afghans, I might be able to compile a Grammar and Dictionary of the Pukkh<sub>to</sub> language, with the view to render its study a more interesting occupation, and its acquirement a less difficult task than either had, from all appearances, hitherto proved.

With this object I sought the aid of the Pukkh<sub>to</sub> Grammars by Vaughan and Raverty, and with an increased stock of information derived from them and other sources, set to work to arrange my materials somewhat on the model of Forbes' Hindūstānī Grammar. The results are shown in the following pages.

One principal aim, both in the Grammar and Dictionary, has been to show the regularity of its grammatical construction as regards the former, and the affinity in this respect of the Pukkh<sub>to</sub> to the Hindī, whilst in respect to the latter, the words (which, as is shown in the Dictionary, are for the most part derived from the Persian and Hindī) have been analysed and reduced to their originals, and thus identified with others already familiar (for it is here taken for granted that the student of Pukkh<sub>to</sub> is already acquainted with the Hindūstānī), by which means is removed one of the greatest difficulties in the study of the language.

Bearing these points in mind, then, a careful attention to the changes, noted in the following pages, will soon dissipate the dreaded difficulties of the Pukkh<sub>to</sub>, which are in truth more apparent than real, and by the proficient in Hindūstānī, or one acquainted with Persian, may be very easily overcome with a little ordinary application.

The Pukkh<sub>to</sub>, in fact, like the Hindī, is a dialect of the Sanskrit as regards its grammatical construction, only Persianised in respect to the bulk of the words composing it. That is to say, in Pukkh<sub>to</sub> the nouns take corresponding inflections (where such do occur) in the oblique cases to those under like circumstances in the Hindī, whilst its adjectives and verbs undergo the same kind of, or corresponding, inflections for

gender and number as do the same parts of speech in the Indian dialect, whereas, in Persian, on the contrary, no such changes take place.

For example, in the Hindī, *ghoṛā* (a horse) in the oblique cases of the singular becomes inflected, as *ghoṛe kā* (of a horse), and in the plural *ghoṛe* (horses) becomes inflected in the oblique cases, as *ghoṛon kā* (of horses). So in the Pukkhto corresponding changes or inflections occur, as *sarai* (a man), *da sarī* (of a man) in the singular, and *sarī* (men), *da sarīo* or *da sarō* (of men) in the plural. In Persian no such changes take place, as is shown in the following examples, where the concord of noun, adjective, and verb of the Pukkhto, Hindī, and Persian are contrasted together :—

PUKKHTO.	HINDĪ	PERSIAN.	ENGLISH.
<i>loe sarai</i>	<i>barā manukh</i>	<i>kalān mard</i>	great man.
<i>loya kkhadza</i>	<i>barī randī</i>	<i>kalān zan</i>	great woman.
<i>da loyo sarō</i>	<i>barē manukhoṇ kā</i>	<i>i kalān mardān</i>	of great men.
<i>da loyo kkhadzo</i>	<i>barī randiyon kā</i>	<i>i kalān zanān</i>	of great women.
<i>sarai rāghai</i>	<i>manukh āyā</i>	<i>mard āmad</i>	man came.
<i>kkhadza rāghlala</i>	<i>randī ā-i</i>	<i>zan āmad</i>	woman came.

And similarly, Pukkhto verbs, though they end in *al* and *edal* corresponding to the *an* and *īdan* of the Persian Infinitives, and in their conjugations assimilate to the Persian paradigms, from which, for the most part, they are derived (see Preface to the Dictionary), are in all other respects, as regards construction and inflection for gender, under the same rule as verbs in the Hindī, especially in respect to the use of the past tenses of active verbs with the Instrumental case of nouns. (Art: 33, 75).

It would appear, in short, that the Pukkhto, originally a dialect of the Sanskrit, assumed its present Indo-Persian form at some remote period, by the sudden and long-continued contact of Indian tribes with the Persians, from whose language, owing to their preponderating influence, a large number of words came to be used colloquially. And in time, these, without affecting its original grammatical construction, themselves became absorbed into the language, and in

most instances, according to fixed laws of language, known to philologists, underwent alterations and modifications, more or less extensive or complete according to circumstances (varying, very possibly, with reference to their introduction in the first instance, colloquially or through the channel of written literature), so as to be adapted to the mould of the new dialect into which they became incorporated.

That the Pukkhto had already assumed its present form prior to the spread of the Arabs over Afghanistan, towards the close of the seventh century, when they first carried their arms towards India, would appear probable, since (although the Afghans have for many centuries adopted the religion and laws of their Muhammadian conquerors) it has in no way materially been affected by contact with their language, for the numerous words and phrases borrowed from that source are very rarely found incorporated with the Pukkhto, as are words from the Hindī and Persian, but are always distinct, and in most instances used in an unaltered, or but very slightly modified, form.

Further, it would seem that the region represented by modern Afghanistan was in those times, and even for centuries preceding the Muhammadian era, successively ruled by Persian and Indian sovereigns, as is evidenced by the coins of the Sassanian kings and Hindu Rājās, which are found in such abundance, together with the multiform relics of a Hindu people, in the numerous ruins scattered over this region at the present day. And such alternations of rule from Persian to Hindu and from Hindu to Persian, must, it seems probable, have continued for centuries subsequent to the time of the Saracen conquest, for we find that, even as late as the time of Mahmūd of Ghazni, in the beginning of the eleventh century, a Hindu Rājā was ruling at Kabul. His subjects too, it is probable, were, as are the tribes of Afghanistan at this day, a mixture of aboriginal Indians and Persian colonists. Their descendants are probably represented by the Kafirs, Gujars, and other tribes of Hindu Kush and the Eastern provinces of Afghanistan (who at the present day speak dialects more or less Indian, and quite distinct from the Pukkhto), in the one case, just as in



# PUKKHTO OR PUKSHTO GRAMMAR.

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## SECTION I.

1. The Pukkhto or Pukshto in some respects resembles the Hindūstānī or Urdū. It has the same grammatical construction, and like it also is a mixed language, or, as the Afghans style it, a *gaḍa-wada-jība*. Round a nucleus of original words it comprises a large number of foreign ones. These latter are mostly from the Arabic, Persian, and Turki on the one hand, and from the Sanskrit and Hindūstānī on the other.

*a.* The former, Persian especially, predominate in the dialects current in the western parts of the country, and the latter in those current in its eastern parts; the several nations from whom they have been derived bordering on those parts respectively.

*b.* Further, in the western parts of Afghanistan, and mixed with the general Afghan population, are numerous clans of Tajiks and Hazarahs, whose language is the Persian. And similarly, in its eastern parts, are the Gujars and Hindkis, whose language is a dialect of the Hindi.

*c.* Most of these foreign words are met with in Pukkhto in an unaltered form, and, except in the vicinity of the countries whence they have been derived, are for the most part used in composition only. The rest have undergone more or less modification, but the change is seldom so complete as to prevent ready recognition.

2. Pukkhto, as a written language, is seldom used otherwise than

in composition, as a vehicle for the literature and history of the nation. Epistolary correspondence and the general business of the country are conducted through means of the Persian, which is the court language, and used in preference to Pukkhto by the nobility and educated classes more or less generally throughout the country westward of Kabul. Again, the theological and judicial literature of the Afghans is almost wholly in the language of the nation whence they have derived their religion and laws, namely, the Arabic. This kind of learning, however, is entirely confined to the priesthood.

3. Owing to the restricted employment of Pukkhto as a written language, there is noticeable a considerable diversity in the modes of writing and spelling the same words, not only in different districts or provinces, but even in the same district, and often by the same author.

*a.* This difficulty, though at first a stumbling block to the beginner in the study of the language, is in fact more apparent than real. It is owing to the indiscriminate and seemingly capricious use of the modified forms of certain letters to represent sounds peculiar to Pukkhto, and varying in pronunciation as used by the different tribes composing the nation.

*b.* For the same reasons, the long and short vowels, as also a few consonants of cognate sound, are constantly met with changed the one for the other.

*c.* These remarks, if borne in mind, will, with the explanations hereafter given with the letters, in some degree simplify the study of the language to the beginner.

4. Pukkhto is written in the Naskh form of the Arabic character, and contains forty letters. With a few additions and modifications they are the same as those used in the Hindūstānī, with which the reader is supposed to be acquainted. The several letters used in the Pukkhto are shown in the subjoined table.

## PUKKITO ALPHABET, OR PATA-Ī (Huraṣi-tahayy, A.)

FORM.	NAME.		POWER.	FORM.	NAME.		POWER.
	I.	II.			I.	II.	
ا	الف	<i>Alif</i>	<i>a</i>	س	سین	<i>Sin</i>	<i>s</i>
ب	بی	<i>Be</i>	<i>b</i>	ش	شن	<i>Shin</i>	<i>sh</i>
پ	پی	<i>Pe</i>	<i>p</i>	ڀ	ڀین	{ <i>Kkhin</i> <i>Kshin</i>	{ <i>kkh</i> <i>ksh</i>
ت	تی	<i>Te</i>	<i>t</i>	ص	صاد	<i>Swād</i>	<i>s</i>
ث	تی تہ	<i>Te, Ta</i>	<i>t</i>	ض	ضاد	<i>Dwād</i>	<i>z</i>
ج	جی	<i>Se</i>	<i>s</i>	ط	طوی	<i>Toe</i>	<i>t</i>
خ	خیم	<i>Dzīm</i>	<i>dz</i>	ظ	ظوی	<i>Zoe</i>	<i>z</i>
چ	جیم	<i>Jim</i>	<i>j</i>	ع	عین	<i>'Ain</i>	<i>'</i>
ح	حی	<i>Tse</i>	<i>ts</i>	غ	غین	<i>Ghain</i>	<i>gh</i>
جھ	چی	<i>Chē</i>	<i>ch</i>	ف	فی	<i>Fe</i>	<i>f</i>
جھ	جھ	<i>He</i>	<i>h</i>	ق	قاف	<i>Qāf</i>	<i>q</i>
خ	خی	<i>Khe</i>	<i>kh</i>	ک	کاف	<i>Kāf</i>	<i>k</i>
د	دال دی	<i>Dāl, De</i>	<i>d</i>	گ	گاف	<i>Gāf</i>	<i>g</i>
د	دال دد	<i>Dāl, Da</i>	<i>d</i>	ل	لام	<i>Lām</i>	<i>l</i>
ذ	ذال	<i>Zāl</i>	<i>z</i>	م	میم	<i>Mim</i>	<i>m</i>
ر	ری	<i>Re</i>	<i>r</i>	ن	نون	<i>Nūn</i>	<i>n</i>
ر	ری	<i>Re</i>	<i>r</i>	ڙ	ڙون	<i>Rūnr</i>	<i>nr</i>
ز	زی	<i>Ze</i>	<i>z</i>	و	واو	<i>Wāw</i>	<i>w</i>
ژ	ژی	<i>Ĵe</i>	<i>ĵ</i>	ھ	ھی	<i>He</i>	<i>h</i>
ڙ	ڙی	<i>Ge</i>	<i>g</i>	ی	یی	<i>Ye</i>	<i>y</i>



a. Of the above letters, ث, ح, ص, ط, ظ, ع, and ق are purely Arabic, and for the most part only found in words from that language.

b. The letters ز, ذ, and غ are found in words either from the Arabic or Persian, but, with the exception in a few instances of خ when it takes the place of क of the Hindī, not in the words from the Hindī.

c. The letters پ, چ, ژ, and ک are found in words either purely Pukkhito or introduced from the Persian and Hindī, but not from the Arabic.

d. The letters ت, ث, د, ر, ب, and ن or نر are only found in words purely Pukkhito. The rest of the letters are common to all the languages above named.

e. In composition, the letters of the Pukkhito alphabet assume the same initial, medial, and final forms as those of the Hindūstānī.

5. All the letters of the Pukkhito alphabet are considered to be, and are used as, consonants. The letters ا, و, and ي are also used as vowels. Some of the letters require separate notice.

a. ب *be* is sometimes changed to و *wāw*. Ex. وار *wār* for بار *bār* (a turn), وند *wand* for بند *band* (a dike, bank). When preceded in a word by ن it takes the compound sound of *mb*. Ex. لنب *lanba* (a flame), pronounced *lamba*.

b. پ *pe* is often substituted for ف *fe*. Ex. پتنه *patna* for فتنه *fitna* (strife), پقیر *paqīr* for فقیر *faqīr* (a beggar).

c. ت *te* is pronounced as a very soft dental. ط *ṭa* is a very hard palatal, and in sound resembles the ث of the Hindūstānī or the ट of the Hindī, like which it is also called *ṭa*.

d. ذ *dzīm* or *dze* is an altered and softened form of ج *jīm*, for which it is frequently substituted. Ex. ذآن *dzān* for جان *jān* (life), ذای *dzāe* for جای *jāe* (place), ذگر *dzigar* for جگر *jigar* (liver), etc. The letter ج *jīm* itself is sometimes changed to ز *ze*.

e. س *tse* is an altered and softened form of چ *che*, for which it is substituted in such words as سادر *tsādar* for چادر *chādar* (a sheet), سار *tsāra* for چار *chāra* (remedy), سارک *tsarkh* for چرخ *charkh* (a wheel), etc.

f. ه *he* is a hard aspirate. It is sometimes replaced by س *he*.

g. د *dāl* or *de* is a very soft dental. د *dāl* or *de* or *da* is a very hard palatal, and has the sound of the Hindūstānī ड, or the Sanskrit ढ.

ه re is a soft r, but always fully pronounced. ر re or ra is a rough palatal rolled out of the mouth with emphasis. It has a sound very similar to that of the Hindustani र, or the ढ or ढ of the Sanskrit.

ز ze has the sound of z in zeal. It is sometimes interchanged with ذ ze and ج jim. ج je has the sound of the French j in jour, or of the English z in azure or the s in pleasure. It is a Persian letter, and in Pukkhto is sometimes used in place of ج jim by the Eastern Afghans, with whom it has the sound of that letter.

گ g is an altered form of ج jim, and like that letter, is pronounced by Arabs and others, has two sounds distinct from each other. By the Yusufzais and eastern Afghans generally it is pronounced hard, as the g in gun, and is often replaced by ک gaf, with which it has the same sound among them. By the khataks and Western Afghans generally it is pronounced soft, as the English g in gem or more frequently as the French g in gens, and is sometimes, though rarely, replaced by ج je, with which it has the same sound among them. Ex. گالا gala, (hail) pronounced and often written گالی gala; by the eastern Afghans is pronounced and occasionally written جالی jala; by the western tribes. Similarly, لول hog (sweet) pronounced and often written لول hog by the Yusufzais, is pronounced and may be written لول loj by the khataks and western tribes. گورا gura (the beard) یو yaq (a ho bear), etc., are other instances.

س sin or sen, called also selc and selcen is a combined form of ه selc and ش sen, and corresponds with the ष of the Sanskrit. This letter also has two distinct sounds. By the Yusufzais and eastern tribes it is pronounced hard as selc, and by the khataks and western tribes soft as sen. Ex. سلا selah (good) with the Yusufzais is pronounced selah by the khataks. سلا selah to or selah to, سادی seladi or seladi, etc., are instances. س sin is often used for ش sen in words introduced from the Persian. Owing to the different sounds of this letter س sin or sen, the following transformations are observed when it is combined with the letter ک k without the intervention of a vowel. By the Yusufzais and eastern Afghans the س sin, when thus combined, is always made to precede the ک k, as in the words selcen selah (to sit), selah al (to draw), selah irah (apartment), selah (in), selah ata (under), etc. But by the khataks and western tribes the س sin, under similar combinations, is always made to follow the ک k, as selah cen selah, selah al, selah irah, selah c, selah a, etc.

l. *gāf* گف invariably has the sound of *g* hard, as in *go*, *gun*. When written *ge*, with which it is sometimes changed, it may have either sound of that letter, as has been explained above (i).

m. ن *nūn* has always the full sound of *n* as in *none*, except when followed by ب *be*, when it takes the sound of *m*. Ex. لنبه *lanba* (flame) pronounced *lamba*, تنبه *tanba* (a shutter) pronounced *tamba*, ورنبي *wrunbe* (firstly) pronounced *wrumbe*. In such cases the ن *nūn* is frequently replaced by م *mīm*, as لمبه, تمبه, ورمبي, etc. When ن *nūn* is combined with ر *re* it forms the compound consonant *nr* (نر or رنر), in which the *n* is nasal. This letter is never found at the commencement of a word. Its sound is peculiar to the Pukkhto and difficult to acquire correctly.

n. و *wāw* used as a consonant has the sound of *w* in *was*, *wet*. By itself it is used as the conjunction *and* to connect words and sentences, and also as a prefix to the particles used as signs to the dative case. For its sounds as a vowel see Art. 8, b.

o. *ṣ* *he* is a mild aspirate like the *h* in *humble*. At the end of a word it is either sounded or perceptible, or else unsounded or imperceptible. In the former case it is called *hāe-ẓāhir*, and in the latter *hāe-khafī*. The *ṣ khafī* is the final letter of a large class of feminine nouns, and is added to masculine nouns and adjectives whose terminal letter is a consonant, for the formation of their feminines. In poetry this final *ṣ* is often dropped and replaced by the short vowel *zwar* or *zabar* (ـَ). All nouns, adjectives, etc., ending in *ṣ ẓāhir* are of the masculine gender. When the letter *ṣ* occurs at the end of Arabic words introduced into Pukkhto it is written thus *ṣ* and sounded as ت, and generally this letter is substituted for it, as كات for زكاة *zakāt* (alms).

6. In this work the *ṣ khafī* is represented by the letter *a* at the end of a word, and the *ṣ ẓāhir* by *h*. For the rest, Professor Forbes' system of Romanizing is here adopted, as shown in the table of the alphabet.

#### THE CONSONANTS. (*Ḥurūfi-ṣaḥīḥ*.)

7. According to the Arabian system, on which the Pukkhto, like other Oriental grammars, is based, all the letters of the alphabet are used as consonants.

a. The only letters requiring notice here are *ā* *alif* and *ʿ* *ain*. These consonants at the commencement of a word or syllable are very weak aspirates. The former proceeds from the mouth alone, and the latter from the throat. In common with the other consonants, they depend for their sound upon the vowel by which they may be "moved."

b. A consonant when moved by a vowel to form a syllable is said to be *mutaharrik* or "movable." When in the middle or end of a word and not so "moved," it is said to be *sākin* or "quiet," and is then marked with the sign — *jazm*.

c. When a consonant is doubled the sign — *tashdid* is written over it, and the letter is distinctly sounded twice.

### THE VOWELS (*Harakāt*)

8. The letters *ā* *u*, *ū*, and *y*, when *sākin*, are used with the three short vowels *zwar* or *zabar* —, *zer* —, and *pesh* —, or *fatha*, *kasra*, and *zamma*, as they are respectively styled in Arabic, to form the long vowels and diphthongs.

a. Thus *ā* *alif*, which is invariably preceded by — *zwar*, unites with it and forms the long vowel represented by *ā* and sounded as in *yarn*, *barn*, etc. Ex. *bad* (air), *lār* (road), etc.

b. *ū* *āw* *sākin*, preceded by its corresponding short vowel — *pesh*, unites with it and produces two distinct sounds, viz., as *ū* in *rule*, called *ṭarī-m'arqf*, and as *ū* in *polc*, called *ṭarī majhāl*. *ḥūq* *ḥūq* (hurt), *lūq* *lūq* (deaf), *lūnd* (wet), etc., are examples of the former. *ḥōq* (sweet), *ḥob* (sleep), *lōw* (a dog-loue), *tor* (black), etc., are examples of the latter.

When *ū* *āw* is preceded by the short vowel — *zwar*, it sometimes unites with it and produces the diphthong *au*, sounded as the *ou* in *sound*, *house*, etc. *il-aur* (oppression), *qam* (tribe), *kauntar* (a pigeon), etc., are examples. In Pukhto, however, it is more common for the *ū* *āw* to remain distinct as a consonant, retaining the sound of *u*. This is particularly the case at the end of words or syllables where the *ū* *āw* is preceded by — *zwar*. Ex. *raidal* (to suck), *laidal* (to cry), *palur* (side), *gran* (pledge), *randar* (a parch), etc.

When و *wāw* is preceded by the short vowel — *zer*, it never unites with it, but remains separate, and is sounded as a consonant. Ex. سوري *sinrai* (shade), زوي *zive* (matter), لوال *lināl* (hungry), etc.

c. ي *ye* *sākin*, preceded by the short vowel — *zwar*, unites with it and produces the diphthong *ai*, which is sounded like the *i* in *file* if in the middle of a word, and like the *ai* in *sail* if at the end of a word. سيل *sail* (a ramble), خيمة *khaima* (a tent), etc., are examples of the former sound; and سري *sarai* (a man), لركي *largai* (a stick), etc., are examples of the latter.

When ي *ye* is preceded by the short vowel <sup>2</sup> — *pesh*, which is a rare occurrence in Pukkh<sup>to</sup>, no union takes place; it remains as a consonant with the sound of *y*, as in the word ميسر *muyassar* (procurable).

When ي *ye* is preceded by the short vowel — *zer* it unites with it, and produces two distinct sounds, viz., as ī (sounded like the double *e* in *feel*), called *yāe-m'arāf*, and as *e* (sounded like the *a* in *fate*), called *yāe-majhūl*. سپين *spīn* (white), شين *shīn* (green), تيت *tīt* (bowed), etc., are examples of the former; and بينش *bensh* (a rafter), ديرش *dersh* (thirty), تيل *tel* (oil), etc., of the latter.

d. When و *wāw* and ي *ye* are followed by the long vowel | *ā*, they retain their sounds as consonants, *w* and *y* respectively, forming no union with the preceding vowel, as توان *tunān* (power), بيان *bayān* (recital).

9. There are then, to recapitulate, ten vowel sounds in the Pukkh<sup>to</sup>, viz., the three short vowels, *zabar*, *zer*, and *pesh*, represented by *a*, *i*, and *u* respectively; the three long vowels, formed by their combinations with | *alif*, ي *ye*, and و *wāw*, and represented by *ā*, *ī*, and *ū* respectively; the two diphthongs *au* and *ai*, formed by the union of و *wāw* and ي *ye* respectively with a preceding — *zwar*; and the two *majhūl* sounds of و *wāw* and ي *ye*, formed by their combinations with <sup>2</sup> — *pesh* and — *zer* respectively, as above explained.

10. The following table, taken from Forbes' Hindūstānī Grammar, shows the several vowel sounds above mentioned, as pronounced in English in column I., as written in the Naskh character in column II., and as represented in the Roman character in column III.

DESCRIPTION	COL. I	COL. II	COL. III
Short Vowels . . . . {	fun	فَ	fan
	fin	فِ	fin
	foot	فُت	fut
Long Vowels . . . . {	fall	فَال	fāl
	feel	فِل	fīl
	fool	فُول	fōl
Diphthongs . . . . {	fowl	فُول	fawl
	file	فِل	fail
Majhāl, and ی . . . {	foal	فُول	fol
	faul	فِل	fel

11 The following symbols are used with the vowel *ā* *alif*.

*a*  $\bar{\sim}$  *madda*, which signifies prolongation, is written over *ā* *alif* commencing a word to prolong its sound or make it a long vowel, as آزاد *āzād* (free), instead of الاراد.

*b*  $\acute{\sim}$  or  $\grave{\sim}$  or  $\tilde{\sim}$  *hamza*, called also *yāc m'adām*, or the "abolished o," is placed above and between two contiguous vowels of different syllables to indicate their separation from each other. Ex. ناي *nā i* (a barber), فائدة *fā-ida* (benefit), etc. This symbol corresponds to and in this work is represented by the hyphen in English. In Pukhto it is used with a large class of mostly monosyllabic words to indicate a separation or division of the short vowel composing such words. Ex. نر  $\acute{\sim}$  *na-ar* (winning), پا-ات  $\acute{\sim}$  *pa-at* (blunt), خت  $\acute{\sim}$  *Na-at* (a hillock), etc. By some tribes such words are pronounced as if the short vowel was  $\acute{\sim}$  (*peš*), نر  $\acute{\sim}$  *nar*, پت  $\acute{\sim}$  *put*, لhut, etc.

*c*  $\sim$  *na-la* signifies "union," and, written over the *ā* *al* commencing Arabic words, gives it the vowel sound of the last letter of the preceding word, and denotes union with it, as بيت المقدس *baitu l muqaddas* (the holy temple, Jerusalem).

*d*. The symbols  $\acute{\sim}$ ,  $\grave{\sim}$ , and  $\tilde{\sim}$  *tanqin*, or "nunation," occur at the end of

Arabic words to denote their termination in *n*. It will be observed that these symbols are merely the doubling of the three vowel points, which then take the sounds of *-an*, *-in*, and *-un* respectively.

## SECTION II.

### THE PARTS OF SPEECH. (*Kalima*.)

12. In Pukkhto, as in the Arabic and Persian, the several parts of speech are classified under three heads, viz., the noun, the verb, and the particle.

#### THE NOUN. (*Ism*.)

13. The noun is a word which by itself expresses an independent meaning, but does not indicate time. It possesses gender, number, and case, and comprises all substantives, adjectives, pronouns, participles, and infinitives, as کانی *kānrai*, s. (stone), سپک *spuk*, a. (light), دغه *haghah*, pr. (that), وینکی *wayūnkai*, part. act. (speaker), وھلی *wahalai*, part. pass. (beaten), شاربَل *shārbal*, v. a. (churning).

14. THE ARTICLE.—In Pukkhto there is no word corresponding with the articles *a*, *an*, or *the*. The articles are inherent in the nouns, but when special distinction is required they are expressed by the numeral یو *yo* (one) for the indefinite article, and by the demonstrative pronouns دا *dā*, and دغه *daghah* (this) for the definite article.

15. GENDER (*jins*).—The noun in Pukkhto has two genders, the masculine (*muṣakkar* or *nar*) and the feminine (*muwannaṣ* or *kkhadza*). They affect also the terminations of the verb. When not explained by the word itself, the gender of substantives, adjectives, etc., is determined by the termination of the nominative case singular, according to the following rules.

16. All substantives, adjectives, participles, etc., of the masculine gender terminate in the nominative case singular in one or other of the following ways, viz:—

a. RULE 1.—All nouns ending in the diphthong *اي* *ai* are, without exception, masculine. Ex.—

ساري *sarai*, a man  
کانري *kānrai*, a stone

لاري *largai*, a stick.  
نمسي *nmasai*, a grandson

b. RULE 2.—All nouns denoting profession or calling, and ending in *ي* *i* (*yuc-m'arāf*), are, without exception, of the masculine gender. Ex.—

دوبي *dobī*, a dyer  
کوبی *kūbi*, a murderer.

سپاہي *spāhī*, a soldier.  
ناي *nu i*, a barber.

c. RULE 3.—All nouns ending in the perceptible *ز* (*huc zākīr*) are, without exception, of the masculine gender. Ex.—

اورز *orah*, flour.  
غوبز *ghobah*, a cowherd.  
پربواته *prevātah*, a falling

ويسته *welkhah*, hair.  
مرد *merah*, a master.  
حاته *khatah*, a rising.

d. RULE 4.—Nouns terminating in any consonant, including *و* *raw* and *ی* *yc*, when used as such, are, as a rule, of the masculine gender. Ex.—

کت *kat*, a cat  
اوس *akhkh*, a camel.  
بلو *belho*, a hone.  
خو *dhoc*, a son.

لاس *lās*, a hand.  
چرک *churg*, a cock.  
مدو *mandar*, a shed  
مري *mra e*, a slave.

17. To the above rule 4 there are numerous exceptions. In several of them the gender is indicated by the sex, as will be seen in the annexed list, which includes most of the exceptions to the rule noted.

a. A list of feminine nouns with a masculine termination.

محل *bugul*, ankle bone.  
برجو *barhlo*, the cheek.  
برشت *brastan*, a quilt  
بی *ba an*, rival wife  
بورجل *borjal*, a resort (place).  
پلش *paltan*, a regiment.

پمباجو *pumbercha*, cotton stalk.  
ترخ *tarkhal*, an adze.  
ترو *tror*, aunt.  
تندار *tan lār*, uncle's wife.  
تار *tābar*, a wife.  
خرم *kharmān*, a kin.



جَن *ja-an*, a girl.  
 خَنگل *tsangal*, elbow.  
 چَنگل *changul*, a claw.  
 خارو *khāro*, a cock's spur.  
 خپر *khapar*, palm, sole.  
 خور *khor*, sister.  
 درشل *darshal*, door frame.  
 درکم *drakar*, wheel tire.  
 رندار *rundār*, brother's wife.  
 زانگو *zāngo*, a swing.  
 بَمَنز *gamanz*, a comb.  
 ستن *stan*, a needle.  
 سَمَخ *smats*, a cave.  
 غوجل *ghojal*, a cow-shed.  
 غندل *ghandal*, a sprout.  
 غَیِر *gheg*, the bosom.  
 گاھر *gāhar*, herd of oxen.  
 لار *lār*, a road.  
 لَانبو *lānbo*, swimming.

لَمَن *laman*, a skirt.  
 لَنگور *langor*, a span.  
 لور *lūr*, daughter.  
 لَوِشَت *lwesh̄t*, a span.  
 مَرَز *mraz*, a quail.  
 مَنگل *mungal*, a paw.  
 مور *mor*, a mother.  
 مِیَاشَت *myāsh̄t*, a month.  
 مِیچَن *mechan*, hand-mill.  
 مِیْرَمَن *merman*, mistress.  
 مِیْر *meg*, an ewe.  
 نَاوِی *nāwe*, a bride.  
 نَدْرور *ndror*, husband's sister.  
 نَرور *ngor*, son's wife.  
 وَرشو *warsho*, a lawn.  
 وَرخ *wradz*, a day.  
 وَرِیخ *waryadz*, a cloud.  
 وَندَر *wandar*, a tether.  
 یور *yor*, husband's brother's wife.

b. Some nouns ending in *nāw*, and denoting animate beings, are both masculine and feminine. Ex.—

بَاگو *bāgū*, a goblin.  
 بیزو *bīzo*, a monkey.

پیشو *pīsho*, a cat.  
 میلو *melū*, a bear.

18. All substantives, adjectives, participles, etc., of the feminine gender terminate in one or other of the following ways, viz. :—

a. RULE 1.—All purely Pukkhto nouns, etc., ending in the letter *alif* are of the feminine gender. Ex.—

ژړا *jarā*, crying.  
 شا *shā*, the back.  
 غلا *ghlā*, robbery.

غوا *ghwā*, a cow.  
 ملا *mlā*, the loin.  
 نیا *nyā*, grandmother.

**b** RULE 2—Nouns of foreign derivation adopted into the Pukhto and ending in *alif* are of the masculine gender . Ex —

ټرو <i>barra</i> , a pump	زنا <i>zina</i> , a luitery
ټورا <i>baura</i> , a drone bee	سا <i>saba</i> , morning
بغا <i>begu</i> , evening	کا <i>la/a</i> , uncle paternal
ټونبیا <i>tonbiya</i> , cotton thread	اما <i>mama</i> , uncle maternal
چورا <i>cl'ara</i> , a bangle	ملا <i>mulla</i> , a priest
حولا <i>jol i</i> , a weaver	میا <i>mya</i> , a friar

Some nouns of this class, in Pukhto, take the masculine termination *ی e*, used as a consonant . Ex —

آشای <i>āshāe</i> , a friend	گدای <i>gadae</i> , a beggar
خدای <i>Ḥudae</i> , God	امرای <i>umrae</i> , a noble

**c** RULE 3—All nouns terminating in the imperceptible *s* (*hāc ḥḥafī*) are, without exception, of the feminine gender . Ex —

اوبه <i>oba</i> , water	چاره <i>chāra</i> , a knife
بلا <i>bela</i> , an island	کند <i>landa</i> , a ravine
توره <i>tāra</i> , a sword	ناله <i>nakhla</i> , a banner

**d** RULE 4—All nouns terminating in *ا i* (*yue m'arāf* preceded by *hamza*) are, without exception, of the feminine gender . Ex —

پتی <i>pata i</i> , a brndage	شوشی <i>sh'ash'a i</i> , a firebrand
خپلی <i>xapla i</i> , a sandal	شوشی <i>sh'onta i</i> , a pine torch
سورمې <i>sogama i</i> , the moon	مرث <i>mara i</i> , the throat

**e** RULE 5—Nouns terminating in *ی i* (*yāc m'arāf* alone), and denoting condition or state, are of the feminine gender . Ex (see Art 16, b)—

بدی <i>badī</i> , evil	بادي <i>ḥḥādī</i> , joy
حواری <i>ḥḥarī</i> , poverty	گدای <i>gadī i</i> , beggary
حوسې <i>ḥḥakḥḥī</i> , pleasure	نکی <i>neḥī</i> , honesty

**f** RULE 6—A few plural nouns, whose singular ending in *ا i* is

obsolete, terminate in ي *e* (*yāe-majhūl*), and are, without exception, of the feminine gender. Ex.—

ايري *īre*, ashes.  
خولي *khvale*, sweat.  
دوري *dūre*, dust.  
تروي *tarve*, whey.  
شوملي *shomle*, buttermilk.  
زوي *zīve*, matter.

غني *ghane*, thorns.  
نيني *nīne*, parched grain.  
واري *wāvre*, snow.  
ورئي *wrīje*, rice grain.  
ويني *wīne*, blood.  
اوربوشي *orbūshe*, barley.

19. Feminines are formed from masculines according to the following rules:—

a. RULE 1.—If the masculine end in the diphthong ي *ai*, the feminine is formed by changing it to ي *a-ī* (*yāe-m'arūf* preceded by *hamza*). Ex.—

اوسي *osai*, a buck.  
اوسي *osa-ī*, a hind.  
سبي *spai*, a dog.  
سبي *spa-ī*, a bitch.

اپريدي *apridai*, Afridi male.  
اپريدي *aprida-ī*, Afridi female.  
يوسپزي *yūsūpẓai*, Yusufzai, *m*.  
يوسپزي *yūsūpẓa-ī*, Yusufzai, *f*.

b. RULE 2.—If the masculine end in ي *ī* (*yāe-m'arūf* alone) the feminine is formed by dropping the final ي *ī*, and adding نره *anra*. Ex.—(Art. 16, *b*.)

دوبي *dobī*, a dyer.  
دوبنره *dobanra*, dyer's wife.  
موچي *mochī*, a cobbler.  
موچنره *mochanra*, cobbler's wife.

ناي *nā-ī*, a barber.  
ناينره *nāyanra*, barber's wife.  
هاتي *hātī*, elephant, *m*.  
هاتنره *hātanra*, elephant, *f*.

c. RULE 3.—If the masculine ends in any consonant, excepting | *alif*, و *wāw*, and ه *hāe* *ẓāhīr*, it forms the feminine by adding ه *hāe* *khafī* to the last letter. Ex.—

اوبس *ūkkh*, a camel, *m*.  
اوبسه *ūkkha*, a camel, *f*.  
چرگ *chīrg*, a cock.  
چرگه *chirga*, a hen.

آشنای *āshnāe*, a friend, *m*.  
آشنايه *āshnāya*, a friend, *f*.  
سوي *soe*, buck hare.  
سويه *soya*, doe hare.

d. RULE 4.—Those masculine nouns ending in a consonant which are of one



سندھ	<i>sandah</i> , buffalo, <i>m</i> .
مہینہ	<i>mekkha</i> , buffalo, <i>f</i> .
غوثی	<i>ghwa-e</i> , bull.
غوا	<i>ghwā</i> , cow.
لیور	<i>lëvar</i> , husband's brother.
ندرور	<i>ndror</i> , husband's sister.
میرہ	<i>merah</i> , master.
میرمن	<i>merman</i> , mistress.
نارینہ	<i>nārīnah</i> , male.
ماندینہ	<i>māndīna</i> , female.

نرور	<i>ngor</i> , daughter-in-law.
خوم	<i>dzūm</i> , son-in-law.
نیکہ	<i>nīkah</i> , grandfather.
نیا	<i>nyā</i> , grandmother.
ورارہ	<i>wrārah</i> , brother's son.
وریرہ	<i>wrera</i> , brother's daughter.
ورور	<i>wror</i> , brother.
خور	<i>khōr</i> , sister.
ہلک	<i>halak</i> , boy.
جنئی	<i>jina-ī</i> , girl.

21. NUMBER ('*adad*).—There are two numbers in Pukkhto, the singular (*wāḥid*) and plural (*jama'*). The singular terminations of nouns have been described in the preceding articles, 16 to 20. It remains now to explain how the plurals are formed from them.

22. The plurals of masculine nouns are formed from the singulars according to the following rules:—

*a.* RULE 1.—All masculine nouns ending in the diphthong *ای ai* form the nominative plural by changing it to *ی ī*. To this rule there are no exceptions. Ex.—

سپی	<i>spai</i> , a dog.
سپی	<i>spī</i> , dogs.
سری	<i>sarai</i> , a man.
سری	<i>sarī</i> , men.

کوونکی	<i>karvūnkai</i> , a doer.
کوونکی	<i>karvūnkī</i> , doers.
ویونکی	<i>vayūnkai</i> , a speaker.
ویونکی	<i>vayūnkī</i> , speakers.

*b.* RULE 2.—All masculine nouns ending in *ی ī* (*yāe-m'arūf*) (Art. 16, *b*) form the plural by adding *ان ān* to the last letter of the nominative singular. Ex.—

دوبی	<i>dobī</i> , a dyer.
دوبیان	<i>dobiyān</i> , dyers.
خونی	<i>khūnī</i> , a murderer.
خونیان	<i>khūniyān</i> , murderers.

سپاہی	<i>spāhī</i> , a soldier.
سپاہیان	<i>spāhiyān</i> , soldiers.
کسبی	<i>kasbī</i> , an artificer.
کسبیان	<i>kasbiyān</i> , artificers.

*c.* RULE 3.—Nouns masculine ending in any consonant, including *و wāw* and *ی ye* when used as such, but excepting *ز zāhir*, form the plural by adding *وہ ūna* to the nominative singular, if they denote inanimate objects. Ex.—

پړهار *parhār*, a wound.  
 پړهارونه *parhārūna*, wounds  
 ګړ *graw*, a pledge.  
 ګړونه *grawāna*, pledges

ډنډ *dand*, a pond  
 ډنډونه *dandūna*, ponds  
 سټوکی *sloc*, a stitch  
 سټوکیونه *sloyūna*, stitches

d RULE 4.—Nouns masculine ending in any consonant, and denoting animate objects, form the plural by adding ان *an*, ګان *gān*, or یان *yān* to the nominative singular Ex —

مار *mār*, serpent.  
 ماران *mārān*, serpents  
 لړم *laram*, a scorpion  
 لړمان *laramān*, scorpions  
 لوړ *lewah*, a wolf  
 لوړګان *lewahgān*, wolves  
 شادو *shādo*, a monkey  
 شادوګان *shadogān*, monkeys

مړه *merah*, a master.  
 مړهګان *merahgan*, masters  
 ملا *mulla*, a priest  
 ملایان *mullayān*, priests  
 آشی *a shāde*, a friend  
 آشیایان *āshāyān*, friends  
 کاکا *kaka*, an uncle  
 کاکایان *kakāgan*, uncles

e RULE 5.—Nouns ending in a consonant, and of one syllable formed by the long vowel *ā*, or of more than one syllable, the last of which is formed by that vowel, form the plural by changing *ā* into *alif* and adding *zāhir* to the last letter of the nominative singular Ex —

سور *sor*, a horseman  
 سوار *sarāh*, horsemen  
 شپ *shpān*, a shepherd  
 شپانه *shpānah*, shepherds  
 شول *shol*, a hedge  
 شپاله *shpālāh*, hedges

بیلتن *biyaltān*, separation  
 بیلتنه *biyaltānah*, separations  
 کدتن *kundtān*, widowhood  
 کدتنه *kundtānah*, widowhoods  
 لړمون *larmān*, a gut  
 لړمونه *larmānah*, the bowels

NOTE.—Some of these nouns use the plural form as a singular noun  
 Ex لړمونه *larmānah* (belly), رګانه *zangānah* (knee), as لړمونه درد *da larmānah dard* (belly ache), رګانه سترګه *da zangānah starga* (knee-cap)

f. RULE 6.—Nouns masculine ending in *zāhir*, and which form their feminines by the insertion of *ā* before the final *h* (Art. 10, e), form the

plural by inserting ان *ān* before the terminal *s* or *h* of the nominative singular which itself remains unaltered. Ex.—

غوبه *ghobah*, a cowherd.  
غوبانه *ghobānah*, cowherds.

میلمه *melmah*, a guest.  
میلمانه *melmānah*, guests.

g. RULE 7.—A class of masculine nouns which end in a consonant and denote sound alone, form the plural by adding هار *hār* to the nominative singular. Ex.—

پرچ *prach*, a sneeze.  
پرچهار *prachahār*, sneezes.  
شر *shir*, a pattering.  
شهرار *shirahār*, patterings.

شرنگ *shrang*, a jingling.  
شرنگهار *shrangahār*, jinglings.  
گڑ *ga-ar*, a rumbling.  
گڑهار *ga-arahār*, rumblings.

h. RULE 8.—Many nouns of the masculine gender, ending in any letter and for the most part denoting inanimate objects, have a plural signification, and are the same in the singular and plural. Ex.—

اوره *orah*, flour.  
رانجه *rānjah*, collyrium.  
کچ *kuch*, butter.

مالوچ *mālūch*, cotton.  
وابه *wākkhah*, herbage.  
وبسته *wekkhatah*, hair.

23. To the above rules there are a few exceptions. The following list comprises the most common examples.

پلار *plār*, a father.  
پلارونه *plārūna*, fathers.  
ورور *wror*, a brother.  
وررونه *wrūna*, brothers.  
تره *trah*, an uncle.  
ترونه *trūna*, uncles.  
خوي *dzoe*, a son.  
خامن *dzāman*, sons.  
خر *khar*, an ass.  
خره *khra-ah*, asses.

خرشن *khارشān*, horse dung.  
خرشنه *khارشāna*, stable refuse.  
زړه *zrah*, a heart.  
زړونه *zrūna*, hearts.  
غل *ghal*, a thief.  
غله *ghla-ah*, thieves.  
آس *ās*, a horse.  
آسونه *āsūna*, horses.  
مل *mal*, a comrade.  
مله *mla-ah*, comrades.

NOTE.—Some nouns, the last syllable of which ending in a consonant is formed by the short vowel *zwar*, make the nominative plural by inserting <sup>h</sup> *hamza* above

the last syllable Ex *نَازِر* *nazar* (a wing), *نَازِر* *naza ar* (wings), *سَکَودَر* *shkandar* (a steer), *سَکَودَر* *shkanda ar* (steers), etc

24. The plurals of feminine nouns are formed from the singulars according to the following rules

a RULE 1—Nouns of the feminine gender ending in *alif*, and denoting inanimate objects, undergo no change for the nominative plural with the eastern Afghans, but with the tribes of the west the plural of such words is formed by adding *وی* *we* or *نی* *ni* to the nominative singular Ex —

ژړا <i>jaru</i> , a crying	وړیا <i>wana</i> , a dirge
ژړاوی <i>jarawe</i> , crying	وړاوی <i>wanawe</i> , dirges
ها <i>ha</i> , an egg	لا <i>balu</i> , a calamity
هاوی <i>hane</i> , eggs	لاوی <i>balance</i> , calamities

b RULE 2—Nouns feminine ending in *ای* *a i* in the nominative singular make no change for the nominative plural Ex —

چینا <i>jina i</i> , a girl, girls	مرئی <i>marai</i> , the throat, throats
سپوږمې <i>spogma i</i> , the moon, moons	نورې <i>nnara-i</i> , a morsel, morsels

c RULE 3—Feminine nouns ending in *ی* *i* in the nominative singular form the nominative plural by changing it to *ای* *a i* Ex —

بدی <i>badi</i> , evil	حواری <i>llwari</i> , distress
بدی <i>badi i</i> , evils	حواری <i>llwara i</i> , distresses
تنگي <i>tangi</i> , strait	نکی <i>neli</i> , virtue
تنگي <i>tanga i</i> , straits	نکی <i>nela i</i> , virtues

d RULE 4—Nouns feminine ending in the *ه* *hafi* form the plural by changing it to *ی* *e* (*y-l-e-najhal*) Ex —

خړه <i>llara</i> , a she-ass	مشته <i>llla' a</i> , a woman
خړې <i>llara</i> , she-asses	مشته <i>llla i</i> , women
توره <i>tura</i> , a sword	ناله <i>nala</i> , a canal
تورې <i>ture</i> , swords	نالی <i>nili</i> , canals

e RULE 5—Nouns feminine ending in a consonant form the plural



by adding the short vowel *zer* — *i* to the last letter of the nominative singular, or *ي* *e*, as in the preceding rule. Ex.—

برستن *brastan*, a coverlet.

برستن *brastani*, coverlets.

پلتن *paltan*, a regiment.

پلتن *paltani*, regiments.

لار *lār*, a road.

لار *lāri*, roads.

میچن *mechan*, a handmill.

میچن *mechani*, handmills.

f. RULE 6.—But if the feminine noun end in و *wāw* in the singular, it forms the plural by adding گان *gāni*, or گانی *gāne*. Ex.—

پیشو *pīsho*, a she-cat.

پیشوگان *pīshogāni*, she-cats.

میلو *melū*, a she-bear.

میلوگان *melūgāni*, she-bears.

زانگو *zāngo*, a cradle.

زانگوگان *zāngogāni*, cradles.

ورشو *warsho*, a lawn.

ورشوگان *warshogāni*, lawns.

25. To the above rules there are a few exceptions, in the case of some feminine nouns which, denoting consanguinity or relationship, form their plurals irregularly. The following list comprises most of them. The final *ي* *e* is often replaced by — *i*.

خور *khōr*, a sister.

خویندی *khwainde*, sisters.

مور *mor*, a mother.

میندی *mainde*, mothers.

لور *lūr*, a daughter.

لونری *lūnre*, daughters.

یور *yor*, a sister-in-law.

یونری *yūnre*, sisters-in-law.

ندرور *ndror*, husband's sister.

ندرندی *ndrande*, husband's sisters.

نرور *ngor*, son's wife.

نریندی *ngende*, sons' wives.

ناوی *nāve*, a bride.

ناویان *nāviyāni*, brides.

نیا *nyā*, a grandmother.

نیگان *nyāgāni*, grandmothers.

26. CASE (*hālat*).—Like the Arabic, the Pukkhto recognizes only three states of the noun.

I. The actor or “agent” (*fā'il*), which includes the nominative and instrumental cases.

II. The adjunct or “oblique” (*iḏāfat*), which includes the genitive, dative, ablative, locative, and vocative cases.

III The acted upon or "object" (*mafa'ul*), which is represented by the accusative case

■ Of these several cases, the nominative and accusative have one and the same form in all nouns and under all circumstances. The remaining cases, called oblique cases, are distinguished by the addition of certain particles to the nominative cases singular and plural, for each case separately except the instrumental, which has none

27 In some classes of nouns the oblique cases of the singular are inflected, that is to say, the termination of the nominative case is changed. The following rules are observed —

a RULE 1 —Masculine nouns that end in any consonant, including *alif*, *ra*, and *zahir*, as also such as end in the vowel *i* (*yae maraf*), are, with rare exceptions, incapable of inflection in the singular. But those that end in the diphthong *ai* inflect or change it to *i* in the oblique cases of the singular

b RULE 2 —Feminine nouns that end in the letters *alif*, *ra*, or *ye*, as also such as end in the vowels *i* and *ai*, are incapable of inflection in the singular. But those that end in *hafti* change it in the oblique cases singular to *e* (*yae majhal*), and those that end in a consonant inflect the oblique cases singular by adding the short vowel *zer*  $\text{ـ}$  *i* to the last letter of the nominative

28 All nouns of whatever kind, and of both genders, invariably inflect the oblique cases of the plural by the sign *o* or  $\text{ـ}$  *u* at the end of the nominative. The following rules are observed —

a RULE 1 —In the plural the oblique cases of all masculine nouns are inflected by the addition of *o* to the last letter of the nominative case, if it end in *i*, *an*, *gan*, or *yan*. But if the nominative end in *ana*, then the final *a* is dropped and replaced by *o* in the inflected cases. Sometimes the inflected terminations *āno*, *guno*, and *āro* are contracted to *o* and *go*

b RULE 2 —In the plural of all feminine nouns the oblique cases are formed by dropping the *e*, *ai*, or *i* of the nominative, and replacing them by *o* or  $\text{ـ}$  *u*. If the nominative end in *alif* the oblique cases are formed by adding *ra* to it.

29. The nominative case (*hālātī-fā'il*) is the simple form of the noun, as *sarai* (a man), *zma* (the earth). In all nouns and in both numbers the nominative has the same form as the accusative case, from which it is distinguished by its position in a sentence. In those nouns that are not capable of inflection in the singular the instrumental case has the same form as the nominative and accusative. They are distinguished from each other by the following rules:—

a. RULE 1.—The nominative case precedes the accusative in all constructions with an intransitive verb, or the present and future tenses of a transitive verb. Ex. *plār khpul dzoe pejanī* (the father recognises his own son), *dzoe khpul plār pejanī* (the son recognises his own father), *sarai sarai wahī* (man beats man), *sarai kkhadzā wahī* (man beats woman), *kkhadzā sarai wahī* (woman beats man).

b. RULE 2.—The nominative case follows the instrumental in all constructions with the imperfect and past tenses of transitive verbs. Ex. *mār ās wu chīchah* (the snake bit the horse), *ās mār wu wājah* (the horse killed the snake).

30. The genitive case (*hālātī-izāfat*) is distinguished by the particle *da* (of), which invariably precedes its noun. Ex. *da kor chat* (the roof of a house), *da sarī lās* (the man's hand), *da kkhadze da sar da wekkhto rang* (the colour of hair of head of woman).

31. The dative case (*hālātī-mafa'ūliyat*) is distinguished by the particle *ta* or *ta* (to, unto), which always follows its noun. Ex. *kkhahr ta talai dai* (he has gone to the city), *mā ta rāka* (give to me), *sarī ta warkrah* (he gave to the man).

a. The particles *la*, *lara*, *wata*, and *wata*, are commonly used in place of *ta* or *ta*.

b. In composition *wa wata* is often used instead of the forms above noted, but the *wa* precedes and the *wata* follows the noun.

32. The accusative case (*hālātī-mafa'ūl*) has the same form as the

nominative, except in the personal pronouns. That is to say, it has no particle either prefixed or affixed, and is never inflected in the singular number. It is distinguished by its position in a sentence, which is after the nominative, as has been explained above. (Art 29, a)

33 The instrumental case (*halati ja'it*) is recognised by its simple inflection in nouns capable of inflection, and by its position at the commencement of a sentence in nouns incapable of inflection in the singular number. It is thus, in the latter case, distinguished from the nominative, which has the same form, but follows the instrumental and agrees with the verb in gender and number. The instrumental case can only be used with the imperfect and past tenses of transitive verbs.

a The instrumental case in Pukhto is analogous to the instrumental case with *بی* *ne* of the Hindustani, when the particle *کو* *lo* of that language is not used with the noun which represents the object. That is to say, the instrumental case in Pukhto represents the 'agent' or actor, and precedes the "acted upon" or object which is placed in the nominative case the verb agreeing with it in gender and number. Ex —

Hindustani, *ماری بی سورت آدمی* *aurat marī bī sūrt admi* (the man beat the woman)

Pukhto, *ساری سخته ز ومله* *sarī sakhṭa z wu walala* (the man beat the woman)

Hindustani, *آدمی بی سورت مارا* *admi bī sūrt mara* (the woman beat the man)

Pukhto, *ساری سخته ز ومله* *sarī sakhṭa z wu walala* (the woman beat the man)

34 The ablative case (*lālali jirri*) is distinguished by the particle *له* *la* or *د* *da* placed before the noun, and the particle *نه* *na* after it. Ex *له کور نه* *la /or na* (from the house), *له ونی نه* *la wane nī* (from the tree)

a Sometimes the complement *نه* *na* is rejected and replaced by the short vowel *abar* — *u* or *o* *lafī* added to the last letter of such nouns as end in a consonant and are uninflected in the singular. Ex *له کور نه* *la /or* (from the house) *له ځای نه* *la /a* (from the place)

35 The locative case (*lālali mibafi*) is distinguished by the preposition *په* *pi* (on, by, with, etc). Ex *په سر* *pi sar* (on the head),

سترگو په *pa stargo* (with the eyes), زرونو په *pa zarūno* (by thousands),  
دورو ډک په *pa dūro ḍak* (filled with dust).

a. This preposition is sometimes written پ *pa*. It is also coupled with the adverb کښي *kkshe* or کښ *kkshī*, which follows the noun as a complement, to denote in, at, with, etc. Ex. په کور کښي څوک شته *pa kor kkshe tsok shṭa* (is any body in the house?), په کال کښي *pa kāl kkhke* (in the year).

36. The vocative case (*hālātī-nidā*) is distinguished by the interjection اي *ai* or او *o* preceding the noun. The former is properly a Persian word, but it is in common use, and perhaps as frequently heard as the proper Pukkhṭo word او. In words and phrases from the Arabic the interjection يا *yā* of that language is used.

a. In nouns of the masculine gender, and denoting animate objects, the letter *khafī*, or the short vowel *—* is added to the last letter of the vocative case in the singular, whether the noun be inflected or not. Ex. اي پلار *ai plāra* (oh father!), اي سړيه *ai sariya* (oh man!).

b. In nouns of the feminine gender, and denoting animate objects, the short vowel *—i* is added to the last letter of the vocative singular, if the noun end in a consonant. In other feminine nouns the vocative case singular, whether inflected or not, has no sign besides the prefixed interjection. Ex. اي خور *ai. kkhori* (oh sister!), اي جني *ai jina-ī* (oh. girl!), اي بادي *ai kkhādī* (oh joy!).

c. In the plural of all nouns, both masculine and feminine, the vocative case has no other sign than the interjection prefixed to the inflected form of the noun. Ex. اي سپاهيانو *ai spāhiyāno* (oh. soldiers!), اي ميندو *ai maindo* (oh, mothers!).

37. In conformity with the preceding rules all nouns in the Pukkhṭo language may be classed under eight declensions. Of these four are for nouns of the masculine gender, and four for nouns of the feminine gender.

#### DECLENSIONS OF NOUNS OF THE MASCULINE GENDER.

38. DECLENSION. I.—In this declension are comprised all nouns of the masculine gender that end in the diphthong ي *ai*. They inflect the

oblique cases in the singular, and are declined according to the subjoined form.

*sarai*, a man.

	SINGULAR.		PLURAL.
N.	<i>sarai</i> , a man.		<i>sarī</i> , men.
G.	<i>da sarī</i> , of a man.		<i>da sarīyo</i> , of men.
D.	<i>sarī ta</i> , to a man.		<i>sarīyo ta</i> , to men.
Ac.	<i>sarai</i> , a man.		<i>sarī</i> , men.
In.	<i>sarī</i> , by a man.		<i>sarīyo</i> , by men.
L.	<i>pa sarī</i> , on a man.		<i>pa sarīyo</i> , on men.
Ab.	<i>la sarī na</i> , from a man.		<i>la sarīyo na</i> , from men.
V.	<i>ai sarīya</i> , oh man!		<i>ai sarīyo</i> , oh men!

a. The oblique form of the plural is sometimes contracted by elision of the final letter of the nominative. Ex. *da sarō*, for *da sarīyo*, etc.

b. Examples of nouns of the first declension.

<i>osai</i> , deer.	<i>ghāllhai</i> , peak.
<i>patai</i> , field.	<i>lānrai</i> , stone.
<i>jamai</i> , winter.	<i>largai</i> , stick.
<i>storai</i> , star.	<i>megai</i> , ant.

39. DECLENSION II.—In this declension are included those nouns of the masculine gender that end in any consonant, and denote inanimate objects. As a rule they do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

*kor*, a house.

	SINGULAR.		PLURAL.
N.	<i>kor</i> , a house.		<i>korāna</i> , houses.
G.	<i>da kor</i> , of a house.		<i>da korāno</i> , of houses.
D.	<i>kor ta</i> , to a house.		<i>korāno ta</i> , to houses.
Ac.	<i>kor</i> , a house.		<i>korāna</i> , houses.
In.	<i>kor</i> , by a house.		<i>korāno</i> , by houses.
L.	<i>pa kor</i> , on a house.		<i>pa korāno</i> , on houses.
Ab.	<i>la kor na</i> , from a house.		<i>la korāno na</i> , from houses.
V.	<i>ai kor</i> , oh house!		<i>ai korāno</i> , oh houses!

a. Sometimes the oblique cases of the plural are contracted by rejection of the final *no*. Ex. *دَ کورو* *da koro*, for *دَ کورونو* *da korūno*, etc.

b. A few nouns of this declension inflect the oblique cases in the singular. They are of rare occurrence, of only one syllable, and effect the change by transposing the short vowel from the centre to the end of the word. Ex. *غر* *ghar* (a mountain), *دَ غر* *da ghra* (of a mountain), etc.

c. Examples of nouns of the second declension.

*برج* *bruj*, tower.  
*پرهار* *parhār*, wound.  
*دند* *dand*, pool.  
*سکوي* *skoe*, stitch.

*کمر* *kamar*, cliff.  
*گرو* *grav*, pledge.  
*لور* *lawar*, club.  
*مرگ* *marg*, death.

40. DECLENSION III.—This declension includes those nouns of the masculine gender that end in a consonant, or in the long vowel *ي* *ī* (*yāe-m'arūf*), and denote animate objects. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

*مار* *mār*, a snake.

SINGULAR.

PLURAL.

N.	<i>مار</i> <i>mār</i> , a snake.	<i>ماران</i> <i>mārān</i> , snakes.
G.	<i>دَ مار</i> <i>da mār</i> , of a snake.	<i>دَ مارانو</i> <i>da mārāno</i> , of snakes.
D.	<i>مار ته</i> <i>mār ta</i> , to a snake.	<i>مارانو ته</i> <i>mārāno ta</i> , to snakes.
Ac.	<i>مار</i> <i>mār</i> , a snake.	<i>ماران</i> <i>mārān</i> , snakes.
In.	<i>مار</i> <i>mār</i> , by a snake.	<i>مارانو</i> <i>mārāno</i> , by snakes.
L.	<i>په مار</i> <i>pa mār</i> , on a snake.	<i>په مارانو</i> <i>pa mārāno</i> , on snakes.
Ab.	<i>له مار نه</i> <i>la mār na</i> , from a snake.	<i>له مارانو نه</i> <i>la mārāno na</i> , from snakes.
V.	<i>اي مار</i> <i>ai mār</i> , oh snake!	<i>اي مارانو</i> <i>ai mārāno</i> , oh snakes!

a. This declension also includes one or two nouns which, ending in the long vowel *و* *ū* (*vāvi-m'arūf*), denote inanimate objects. Ex. *کندو* *kandū* (a corn-bin), pl. *کندوان* *kandūān* (corn-bins).

b. As in the preceding declensions, the oblique cases of the plural are sometimes contracted. Ex. *دَ مارو* *da māro*, for *دَ مارانو* *da mārāno*, etc.

c. Many nouns of this declension are often declined in the same way as those

of the second declension Ex. آس *ās*, pl. آسونه *āsūna*; پلار *plār*, pl. پلارونه *plārāna*, etc.

d. Examples of nouns of the third declension.

اوس *alāh*, camel  
چرگ *churg*, cock.  
سوی *soe*, hare.  
گا-اد *ga-ad*, ram.

لرم *laram*, scorpion  
ملک *malik*, chief.  
ملا *mullā*, priest.  
یار *yār*, friend.

41. DECLENSION IV.—In this declension are comprised only those nouns, ending in a consonant, that denote actual sound. They do not inflect the oblique cases in the singular, and are thus declined:—

کرب *krap*, a crunch.

SINGULAR

PLURAL

N.	کرب <i>krap</i> , a crunch.	کربار <i>krpahār</i> , crunches.
G.	د کرب <i>da krap</i> , of a crunch.	د کربارو <i>da krapahāro</i> , of crunches
D.	ته کرب <i>rap ta</i> , to a crunch	ته کربارو ته <i>rapahāro ta</i> , to crunches.
Ac.	کرب <i>rap</i> , a crunch.	کربار <i>krpahār</i> , crunches.
In.	کرب <i>rap</i> , by a crunch	کربارو <i>rapahāro</i> , by crunches
L.	په کرب <i>pa krap</i> , on a crunch	په کربارو <i>pa krapahāro</i> , on crunches
Ab.	له کرب نه <i>la rap na</i> , from a crunch.	له کربارو نه <i>la rapahāro na</i> , from crunches.
V.	ای کرب <i>ai krapa</i> , oh crunch!	ای کربارو <i>ai rapahāro</i> , oh crunches!

a. Examples of nouns of the fourth declension.

ترنگ *trang*, twang.  
چر *char*, chirp  
خړ *khur*, retch.  
ډر *daz*, bang.

شر *shur*, patter.  
شرنگ *shrang*, ring.  
کچ *krach*, squash.  
گرنگ *grang*, smash.

DECLENSIONS OF NOUNS OF THE FEMININE GENDER.

42. All nouns of the feminine gender in Pukhto are comprised in the four following declensions

43. DECLENSION V.—Comprises all feminine nouns that end in *a-i* or *i*. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form. (Art. 24, c)



جنڻي *jina-ī*, a girl.

## SINGULAR

## PLURAL.

N.	جنڻي <i>jina-ī</i> , a girl.	جنڻي <i>jina-ī</i> , girls.
G.	ڏ جنڻي <i>da jina-ī</i> , of a girl.	ڏ جنڻو <i>da jino</i> , of girls.
D.	تہ جنڻي <i>jina-ī ta</i> , to a girl.	تہ جنڻو <i>jino ta</i> , to girls.
Ac.	جنڻي <i>jina-ī</i> , a girl.	جنڻي <i>jina-ī</i> , girls.
In.	جنڻي <i>jina-ī</i> , by a girl.	جنڻو <i>jino</i> , by girls.
L.	پہ جنڻي <i>pa jina-ī</i> , on a girl.	پہ جنڻو <i>pa jino</i> , on girls.
Ab.	لہ جنڻي <i>la jina-ī na</i> , from a girl.	لہ جنڻو <i>la jino na</i> , from girls.
V.	اي جنڻي <i>ai jina-ī</i> , oh girl!	اي جنڻو <i>ai jino</i> , oh girls!

## a. Examples of nouns of the fifth declension.

اوسڻي <i>osa-ī</i> , hind.	خواري <i>khvārī</i> , poverty.
ڇپائي <i>tsapla-ī</i> , sandal.	بڻادي <i>kkhādī</i> , delight.
سڀڻي <i>spa-ī</i> , bitch.	نيڪي <i>nekī</i> , honesty.
شوشڻي <i>shūshā-ī</i> , firebrand.	ياري <i>yārī</i> , friendship.

44. DECLENSION VI.—Comprises all nouns of the feminine gender that end in *khafī*. They inflect the oblique cases in the singular, and are declined according to the subjoined form.

ڪنڙي *kkhadza*, a woman.

## SINGULAR.

## PLURAL.

N.	ڪنڙي <i>kkhadza</i> , a woman.	ڪنڙي <i>kkhadze</i> , women.
G.	ڏ ڪنڙي <i>da kkhadzē</i> , of a woman.	ڏ ڪنڙو <i>da kkhadzo</i> , of women.
D.	تہ ڪنڙي <i>kkhadze ta</i> , to a woman.	تہ ڪنڙو <i>kkhadzo ta</i> , to women.
Ac.	ڪنڙي <i>kkhadza</i> , a woman.	ڪنڙي <i>kkhadze</i> , women.
In.	ڪنڙي <i>kkhadze</i> , by a woman.	ڪنڙو <i>kkhadzo</i> , by women.
L.	پہ ڪنڙي <i>pa kkhadzē</i> , on a woman.	پہ ڪنڙو <i>pa kkhadzo</i> , on women.
Ab.	لہ ڪنڙي <i>la kkhadzē na</i> , from a woman.	لہ ڪنڙو <i>la kkhadzo na</i> , from women.
V.	اي ڪنڙي <i>ai kkhadzē</i> , oh woman!	اي ڪنڙو <i>ai kkhadzo</i> , oh women!

## a. Examples of nouns of the sixth declension.

تورڊ <i>tūra</i> , sword	ڪوڙي <i>kūtsa</i> , lane.
چرگه <i>chirga</i> , hen.	لينڊ <i>linda</i> , bow.
سويہ <i>soya</i> , hare.	مالگه <i>mālga</i> , salt.
شبہ <i>shpa</i> , night.	ونہ <i>wana</i> , tree.

45 DECLENSION VII.—Comprises those nouns of the feminine gender that end in *alif*. For the most part they denote inanimate objects. They do not inflect the oblique cases of the singular, and are declined according to the subjoined form

لا *balā*, a calamity

SINGULAR.

PLURAL.

N.	لا <i>balā</i> , a calamity	لاوى <i>balāwe</i> , calamities
G.	لا دا <i>da balā</i> , of a calamity	لاو دا <i>da balāo</i> , of calamities.
D.	لا تا <i>balā ta</i> , to a calamity	لاو تا <i>balao ta</i> , to calamities
Ac.	لا <i>balā</i> , a calamity.	لاوى <i>balāwe</i> , calamities
In.	لا <i>balā</i> , by a calamity.	لاو <i>balao</i> , by calamities
L.	لا په <i>pa balā</i> , on a calamity	لاو په <i>pa balao</i> , on calamities
Ab.	لا نه <i>la balā na</i> , from a calamity	لاو نه <i>la balao na</i> , from calamities
V.	لا اى <i>ai balā</i> , oh calamity!	لاو اى <i>ai balao</i> , oh calamities!

a. In the oblique cases plural *balāro* is sometimes used instead of the form above given

b. Examples of nouns of the seventh declension.

پړا *parnā*, doze

دعا *d'ūā*, prayer

دنيا *duniya*, world

شا *shā*, back

غلا *ghlā*, theft

حوا *hāwā*, side

ملا *mlā*, loin.

وينا *wanā*, dirge.

46 DECLENSION VIII.—Comprises those feminine nouns that end in a consonant. They inflect the oblique cases of the singular by adding the short vowel *ser* — *i* to the nominative, and are declined according to the subjoined form.

لار *lār*, a road

SINGULAR.

PLURAL.

N.	لار <i>lar</i> , a road	لارى <i>lari</i> , roads
G.	لار دا <i>da lār</i> , of a road	لارو دا <i>da lāro</i> , of roads
D.	لار تا <i>lār ta</i> , to a road	لارو تا <i>lāro ta</i> , to roads
Ac.	لار <i>lar</i> , a road	لارى <i>lari</i> , roads
In.	لار <i>lār</i> , by a road	لارو <i>lāro</i> , by roads.
L.	لار په <i>pa lār</i> , on a road	لارو په <i>pa lāro</i> , on roads.
Ab.	لار نه <i>la lār na</i> , from a road	لارو نه <i>la lāro na</i> , from roads
V.	لار اى <i>ai lār</i> , oh road!	لارو اى <i>ai lāro</i> , oh roads!

## a. Examples of nouns of the eighth declension.

برستن *brastan*, coverlet.پلتن *paltan*, battalion.خرمن *tsarman*, skin.رېمنز *gamanz*, comb.ستن *stan*, needle.سمت *smats*, cave.مرز *mraz*, quail.مېچن *mechan*, handmill.THE ADJECTIVE. (*Ismi-sifat*.)

47. The adjective is a noun of quality, denoting the property or attribute of the noun with which it is coupled.

a. An adjective, when used purely as such, must always precede its noun, and agree with it in gender, number, and case. Ex. گډ آس *gud ās* (a lame horse), گډه آسپه *gudā āspa* (a lame mare), کور لږگي *kog. largai* (a crooked stick), کړه کوڅه *kaga kūtsa* (a crooked lane), د گډ آس *da gud ās* (of a lame horse), ته گډه آسپه *gude āspe ta* (to a lame mare), په کورو لږگو *pā kogo largo* (on crooked sticks), له کړو *la kago kūtso na* (from crooked lanes).

b. An adjective, when used as a noun, follows the substantive it qualifies, and agrees with it in gender, number, and case. Ex. آس گډ دي *ās gud dai* (the horse is lame), آسپه گډه ده *āspa gudā da* (the mare is lame), توره تيره ده *tūra tera da* (the sword is sharp), سري تکره دي *sarai takrah dai* (the man is strong).

c. If an adjective qualify more than one noun, and they be of different genders, then it is used in the masculine pl. Ex. آس او آسپه دواړه گډ دي *ās o āspa dvāra-ah gud dī* (the horse and mare are both lame), سري او ښځه او وښځه دري واړه ناجور دي *sarai o kkhadzā o wīndza dre nāra-ah nājor dī* (the man and woman and slave girl are all three ill), د ناجورو سرو او ښځو زړوکي *da nājoro saro o kkhadzō zaṛūkī* (the clothes of sick men and women).

48. Adjectives follow precisely the same rules as the nouns in regard to gender, number, and case.

a. RULE 1.—Adjectives ending in the diphthong *ai* are of the masculine gender, and declined like nouns of the first declension. They form their feminines like nouns of the same class by changing the diphthong *ai* to the vowel *a-i* (Art. 19, a), and are then declined like nouns of the fifth declension. Frequently

the feminine termination ا *a* is dropped, and replaced by the short vowel *zer* — *ز*, as تری *tagi* for ترى *taga-i* Ex —

پری <i>pradai</i> , strange	گریدی <i>garandai</i> , silent
تری <i>tagai</i> , thirsty	گنکی <i>ganjai</i> , bald
حوشی <i>hushai</i> , empty	لونی <i>lwanai</i> , mad
علی <i>ghalai</i> , silent	نری <i>narai</i> , slender

b RULE 2 —Adjectives ending in any consonant are of the masculine gender, and declined like nouns of the second declension, with this difference only, that they generally make no change for the nominative plural, which remains the same as the nominative singular. In the oblique cases of the plural the *o* of inflection is added direct to the nominative. Such adjectives form their feminines in the same way as nouns that end in a consonant (Art 19, c), by adding *s khafi* to the last letter of the masculine form, and are then declined like feminine nouns of the sixth declension Ex —

اورد <i>agd</i> , long	کلفت <i>lal</i> , hard
پلن <i>plan</i> , wide	گد <i>gad</i> , mixed
حوب <i>hag</i> , hurt	لا-اغ <i>la-ag</i> , little
سپک <i>spuk</i> , light	نچ <i>negh</i> , straight

c. RULE 3 —Adjectives that end in *s* *zahir* are masculine, and declined like nouns of the second declension. They form the nominative plural masculine by adding *lamza* over the last syllable of the nominative singular masculine. Ex حپه *haphah*, pl حپه *hapa-ah* (angry). In the oblique cases of the plural the *o* of inflection takes the place of the terminal *s* of the nominative, that letter being rejected in those cases. They form the feminine by changing the terminal *s* *adhar* of the masculine to *s khafi*, and are then declined like feminine nouns of the sixth declension Ex —

ترد <i>terah</i> , sharp	عورد <i>q'karak</i> , chosen
حپه <i>haphah</i> , angry	نکارد <i>nākarah</i> , useless
سوجه <i>sūdah</i> , genuine.	یله <i>yalah</i> , free
بکارد <i>lilah</i> , evident	بده <i>lilah</i> , good

d. RULE 4 —A small class of adjectives that end in a consonant, and generally

consist of only one syllable formed by the long vowel  $\bar{u}$  (*vāvi-m'arūf*) or  $\bar{o}$  (*vāvi-majhul*), form the feminine by dropping the  $\bar{u}$ , replacing it by the short vowel *zabar* — *a*, and adding *s khaḥfī* to the last letter of the masculine form (Art. 19, *d*). Such adjectives are declined according to the second declension in the masculine, and according to the sixth declension in the feminine. Ex. پروت *prot*, پرتہ *prata* (prostrate). (Art. 22, *c*.)

روند <i>rūnd</i> ,	} blind.	کوند <i>kūnr</i> ,	} deaf.
رند <i>randa</i> ,		کنر <i>kanra</i> ,	
کوب <i>kog</i> ,	} crooked.	مور <i>mor</i> ,	} satiated.
کبه <i>kaga</i> ,		مره <i>marā</i> ,	

*e.* There are some exceptions to the last rule, in the case of adjectives that form their feminines irregularly. Ex.—

تود <i>tod</i> ,	} hot.	شین <i>shīn</i> ,	} green.
توده <i>tauda</i> ,		شنه <i>shna</i> ,	
دروند <i>drūnd</i> ,	} heavy.	تور <i>tor</i> ,	} black.
درنه <i>drana</i> ,		توره <i>tora</i> ,	
تریخ <i>trīkh</i> ,	} bitter.	خوب <i>khog</i> ,	} sweet.
ترخه <i>tarkha</i> ,		خوره <i>khwaga</i> ,	
تریو <i>trīw</i> ,	} sour.	خور <i>khor</i> ,	} scattered.
تروه <i>tarna</i> ,		خوره <i>khwara</i> ,	

*f.* A few adjectives in the masculine form the nominative plural in the same way as the nouns *خر* *khār*, *غل* *ghāl*, *مل* *mal* (Art. 23), by adding *s zāhīr* to the nominative singular and dropping its terminal long or short vowel. Ex. *شین* *shīn*, pl. *شنه* *shnah* (green); *سور* *sūr*, pl. *سره* *srah* (red); *مر* *mur*, pl. *مره* *mrah* (dead), etc.

49. COMPARISON.—Adjectives in *Pukkhto* have no regular degrees of comparison expressed by one word.

*a.* The comparative is expressed by using the positive with the ablative case of the noun to which it refers, itself agreeing in gender, number, and case with the noun it qualifies. Ex. *سرای له ښځې نه دنګ دي* *sarai la kkhadze na dang dai* (the man is taller than the woman), *له هلک نه دنګه ده* *kkhadza la halak na*

*danga da* (the woman is taller than the boy), *da* *دست نه بری* *da*  
*jannat lur la nekhtah na nara i da* (the road of paradise is finer than a hair),  
*lānri la largo na drunah di* (stones are heavier than sticks),  
*khah-e la saro na lamzore di* (women are weaker than men).

b. The superlative is expressed by using a noun of multitude or quantity with the positive, the noun and adjective agreeing in gender, number, and case. The words commonly used are the following:—

تک *tak*, perfectly.

ٺول *tol*, all.

ڊیر *der*, much.

زیات *zyāt*, more.

حد *hadd*, limit.

ٺارہ *nārah*, whole.

*jrandūn der khog dai* (life is most sweet),  
*la tolo na dū der khah dai* (this is the best of all),  
*tol mulk pa wānro tak spīn ruh* (the whole country was perfectly white with snow),  
*tal a tora shpa na* (it was a pitch dark night),  
*la hadda der nālahrah saḡai dai* (he is a most worthless man),  
*tar hadda der qahrjan dai* (he is most wrathful).

### THE NUMERALS. ('*Adad*')

50. The numerals are used as adjective nouns, and are subject to the same rules for gender, number, and case as the nouns generally. They are cardinal and ordinal.

51. CARDINAL NUMBERS.—Of the cardinals, the first, *yo*, has only the singular. It is subject to change for gender like a noun with the same termination; that is to say, the feminine is formed by the addition of *khafī*. The masculine form is declined like a noun of the second declension, and the feminine form like a noun of the sixth. *da yo sari* (of one man), *da yauce khahze* (of one woman).

a. All the other cardinals have only the plural. They make no change for gender, except *du* (two), which becomes *dr-e* in the feminine, and form the oblique cases by adding the *o* of inflection to the nominative. In those that end

in *s*, this letter suffers elision in the oblique cases. Ex. دوه *dwah* (two), دوو *da dro* (of two); پنځه *pindzah* (five), پنځو ته *pindzo ta* (to five).

b. The cardinal numbers are as follows:—

يو <i>yo</i> . . . . . 1	۱	دوه ویشټ <i>dwah wīsh̄t</i> . . . . . 22	۲۲
دوه <i>dwah</i> . . . . . 2	۲	دریویشټ <i>dre wīsh̄t</i> . . . . . 23	۲۳
دری <i>dre</i> . . . . . 3	۳	څلور ویشټ <i>tsalor wīsh̄t</i> . . . . . 24	۲۴
څلور <i>tsalor</i> . . . . . 4	۴	پنځه ویشټ <i>pindzah wīsh̄t</i> . . . . . 25	۲۵
پنځه <i>pindzah</i> . . . . . 5	۵	شپږ ویشټ <i>shpag wīsh̄t</i> . . . . . 26	۲۶
شپږ <i>shpag</i> . . . . . 6	۶	اوډ ویشټ <i>awah wīsh̄t</i> . . . . . 27	۲۷
اوډ <i>awah</i> . . . . . 7	۷	اته ویشټ <i>atah wīsh̄t</i> . . . . . 28	۲۸
اته <i>atah</i> . . . . . 8	۸	نه ویشټ <i>nah wīsh̄t</i> . . . . . 29	۲۹
نه <i>nah</i> . . . . . 9	۹	دیرش <i>der̄sh</i> . . . . . 30	۳۰
لس <i>las</i> . . . . . 10	۱۰	څلویښت <i>tsalwekkht</i> . . . . . 40	۴۰
يو لس <i>yo las</i> . . . . . 11	۱۱	پنځوس <i>pindzos</i> . . . . . 50	۵۰
دوه لس <i>dwah las</i> . . . . . 12	۱۲	شپيته <i>shpetah</i> . . . . . 60	۶۰
دیار لس <i>dyār las</i> . . . . . 13	۱۳	اويا <i>awiyā</i> . . . . . 70	۷۰
څوار لس <i>tswār las</i> . . . . . 14	۱۴	اتيا <i>atiyā</i> . . . . . 80	۸۰
پنځه لس <i>pindzah las</i> . . . . . 15	۱۵	نوي <i>nawe</i> . . . . . 90	۹۰
شپاړس <i>shpāras</i> . . . . . 16	۱۶	سل <i>sil</i> . . . . . 100	۱۰۰
اوډ لس <i>awah las</i> . . . . . 17	۱۷	دوه صو <i>dwah şawa</i> . . . . . 200	۲۰۰
اته لس <i>atah las</i> . . . . . 18	۱۸	زر <i>zar</i> . . . . . 1,000	۱۰۰۰
نه لس <i>nah las</i> . . . . . 19	۱۹	دوه زره <i>dwah zara</i> . . . . . 2,000	۲۰۰۰
شل <i>shil</i> . . . . . 20	۲۰	لک <i>lak</i> . . . . . 100,000	۱۰۰۰۰۰
يو ویشټ <i>yo wīsh̄t</i> . . . . . 21	۲۱	دوه لکه <i>dwah laka</i> 200,000	۲۰۰۰۰۰

52. ORDINAL NUMBERS.—These are formed from the cardinals by adding *m* *am* to their final letters. Ex. څلور *tsalor* (four), څلورم *tsaloram*; شپږ *shpag*, شپږم *shpagam*, etc. If the cardinal end in *s* it is dropped before the ordinal termination. Ex. پنځه *pindzah* (five), پنځم *pindzam*; اوډ *awah*, اوام *awam*, etc. If the cardinal end in *l* or *y* then *yam* is added instead of *m* *am* for the ordinal. Ex. دری *dre* (three), دریم *dreyam* (third); اتيا *atiyā* (eighty), اتيايم *atiyāyam*, etc.

a. The first and second ordinals are formed differently from the rest. The

first cardinal *yo* (one) is never formed into an ordinal. *اول* *awral*, or *دروسی* *wrānbaī* (first) is used to express the first ordinal. The second cardinal *دو* *drah* (two) is changed into an ordinal by replacing the last letter with *یم* *yam*, as *دوم* *drayam* (second).

b. The ordinals form their feminines according to the general rule by adding *ی* *lafi* to the last letter of the masculine form. Ex. *دريم سري* *drayam sarai* (the third man), *دريمه ورخ* *drayama wrax* (the third day)

53 Some of the cardinals are used as nouns of number. Ex. *شل* *shil* (a score), *سل* *sil* (a hundred or centum, but only used in the singular), *زر* *zar* (a thousand or millo), *لک* *lah* (a hundred thousand or lao)

a. Distribution is expressed by doubling the cardinals, as *يو يو* *yo yo* (one by one), *شېر شېر* *shpag shpag* (by sixes), etc. Ex. *دري پسي ورک* *mazdārāno la dre dre pause warā* (gave the labourers three pice = piece).

b. Precision is expressed by repeating the cardinal with the particle *په* *pa* interposed, as *دو په دو* *drah pa drah* (exactly two). Ex. *لس په لس سري دي* *las pa las sarī dī* (there are precisely ten men).

c. Duplication is expressed by adding the word *برخ* *bragh* (a fold) to the cardinal, as *دري برخ* *dre bragh* (three fold), where the meaning to be conveyed is with reference to layers, or strata, or multiples. Ex. *دا سېني پخه برخ ورات* *da spa i pinī ah bragh zarzāt zegedali da* (this bitch has produced a litter of five). With reference to crops, the particle *په* *pa* is used interposed between the cardinals. Ex. *دا زمکه زوروارد دد لس په يو د دانو نه راوړي* *da zamā a zorawara da las pa yo da dāno ba rāwārī* (this land is strong, it will yield ten fold in grain).

d. Multitude is expressed by using the particle *په* *pa* with the oblique plurals of the cardinals, as *په لکونو* *pa la'āno* (in lacs). Ex. *په ريگونو را مات شوي دي* *pa zarguno rā riāt ā'arī dī* (they have broken in on us by thousands).

e. Universality is expressed by coupling the word *وار* *nārah* (the whole) with the cardinal, as *واته* *atah nārah* (all eight). Ex. *شېر تن سري دې او شېر وار* *shpag tara sarī dī o shpag nārah ā'arah dī* (there are eight men, and they are all men), *دو آسوه لرم او دواړه گد دي* *drah ā'sura liram o drah gād dī* (I have two horses, and they are both lame). (A B *دواړه* is a contraction of *دو وار* *drah wārah*.)



f. Fractional numbers are expressed as follows:—پاو *pāo* (a quarter), نیم *nīm* (a half), پاو درې *dre pāwa* (three-quarters), پانځه پاو *pindzah pāwa*, or پاو باندې یو *pāo bānde yo*, or یو د پاس پاو *pāo da pāsa yo* (one and a quarter), یو نیم *yo nīm* (one and a half), پاو کم دوه *pāo kam dwah* (one and three-quarters), پاو باندې دوه *pāo bāndi dwah* (two and a quarter).

### THE PRONOUN. (*Zamīr*.)

54. In Pukkhito there are six different classes of pronouns. They are the personal, the demonstrative, the possessive, the interrogative, the relative, and the indefinite pronouns.

55. PERSONAL PRONOUN (*zamīri-munfaṣila*).—There are three personal pronouns, corresponding to the first, second, and third persons. They are *zah*, I; *tah*, thou; and *de* (proximate), *haghah* (remote), he, she, it.

56. First personal pronoun (*mutakallim*) makes no change for gender, and is thus declined:—

#### ز *zah*, I.

##### SINGULAR.

N.	ز <i>zah</i>	I.
G.	مي - م <i>dzamā</i>	<i>me, mi</i> of me.
D.	راته - لاله <i>māta</i>	<i>rā ta, lā la</i> to me.
Ac.	ما <i>mā</i>	me.
In.	مي - م <i>mā</i>	<i>me, mi</i> by me.
L.	په ما <i>pa mā</i>	on me.
Ab.	له ما نه <i>la mā na</i>	from me.
V.	اي ما <i>ai mā</i>	oh me!

##### PLURAL.

N.	مونځ <i>mūng</i>	<i>mūg.</i>	we.
G.	څمونځ <i>dzamūnga</i>	<i>dzamūga, mū, muh</i>	of us.
D.	مونځ ته <i>mūnga ta</i>	<i>mūga ta</i>	to us.
Ac.	مونځ <i>mūng</i>	<i>mūg.</i>	us.
In.	مونځ <i>mūnga</i>	<i>mūga, mū, muh</i>	by us.
L.	په مونځ <i>pa mūnga</i>	<i>pa mūga</i>	on us.
Ab.	له مونځ نه <i>la mūnga na</i>	<i>la mūga na</i>	from us.
V.	اي مونځ <i>ai mūnga</i>	<i>ai mūga</i>	oh us!

a. THE GENITIVE CASE.—Of the two different forms of this case in the singular, the first or **شما** *d-amā* is used when emphasis, particularity, or contradiction is meant to be expressed. Ex. **شما** *d-amā* *d-oe dai* (he is my son), **شما** *d-amā* *da* **دا** *dā* *d-amā* *lor dai* (this is my house), **شما** *d-amā* *tāru la stā na tera da* (my sword is sharper than yours), **آس** *ās* *d-amā dai* (the horse is mine). When no particularity or emphasis is meant to be expressed, the second form **م** *mi* or **می** *me* is used, and it always follows its noun. Ex. **م** *mi* *d-oe mi najor dai* (my son is sick), **می** *me* *hūshai dai* (my house is empty), **سر می** *sar me* *hūageq* (my head aches).

This second form of the genitive case must be carefully distinguished from the same form of the instrumental case. It can be used with intransitive verbs in all tenses, but with transitives only in the present and future tenses.

*b* THE DATIVE CASE.—The particle *ta*, both in the singular and plural, may be changed for any of the affixes mentioned as signs of the dative case in Art 31, *a, b*. The second form of the dative *rā*, though mostly used in the singular, may also be used in the plural. It is commonly employed in ordinary conversation where no emphasis or distinction is intended. Ex *رَا تَه* *rā ta tēya* (tell me, or any one else present). It is also prefixed to verbs and adverbs to indicate the dative of the first personal pronoun, as *رَا اَكُو* *rā/akul* (to give me), *رَا بَانْدِي* *rābānde* (upon me). It is sometimes changed to *lu*. Ex *رَا كِه* *lu la rā/* for *رَا تَه* *rā ta rā/a* (give to me), *دُو دِه مَ تَه* *doda i mā ta rā/iri dē* (has given me the bread), *مَلِك تَارَان رَا بَانْدِي* *malik tārān rābānde* (the chief put the loaves upon me).

c THE INSTRUMENTAL CASE.—This case, in both its forms, is only used with the imperfect and past tenses of transitive verbs. The first form, *la mī*, always precedes the verb, and is used when special emphasis or distinction is meant to be expressed. Ex. *di kār karī mā dā rā dī Jar Jarai du* (I have done this deed), *rā rānbe gā'ib l'abarākhāh* (I first informed the master), *rā dī fāsē fe Jare ra dai rayālū* (I never said so). The second form of the instrumental case, *mī* or *mi*, is employed when no special emphasis or distinction is meant. It may precede or intervene between parts of the verb. Ex. *wart rē ai o' m' mūtē rē* (I said it).

him), وړکړي مي دي *warkarai me dai* (I have given it to him, or her, or it),  
 ده خوړلې مي *doda-i me kkhwurali da* (I have eaten the bread).

d. The second form of the genitive and instrumental cases in the plural, مو *mū* or مُ *muh*, is used precisely in the same manner *mutatis mutandis* as the مي *me* or م *mi* of the singular to which it corresponds. Ex. ملک مو زير دي *mulk mū zīg dai* (our country is rugged), خبري ور سره مو کړي دي *khabare war sara mū kīrī dī* (we have conversed with him), زمکه مو کرلې ده *zmaka mū karalī da* (we have tilled the earth).

57. RULE.—Whenever the second forms of the first, second, and third personal pronoun are used in construction with a transitive verb in the imperfect or past tenses, they denote the agent in the sentence. In any other construction with intransitive verbs, or the present and future tenses of transitive verbs, they indicate the possessive or genitive case.

58. Second personal pronoun (*mukhātīb* or *hāzīr*) makes no change for gender, and is declined as follows:—

تو *tah*, thou.

SINGULAR.

N.		تو <i>tah</i>		thou.
G.	دي - د	ستا - د ستا <i>stā, da stā</i>	<i>de, dī</i>	of thee.
D.	درته - درله	تا ته - تا له <i>tā ta, tā la</i>	<i>darta, darla</i>	to thee.
Ac.		تا <i>tā</i>		thee.
In.	دي - د	تا <i>tā</i>	<i>de, dī</i>	by thee.
L.		په تا <i>pa tā</i>		on thee.
Ab.		له تا نه <i>la tā na</i>		from thee
V.		اي تا <i>ai tā</i>		oh. thou!

PLURAL.

N.		تاسو - تاسو <i>tāsū, tāsū</i>		you.
G.	مو - مه	ستاسو - د ستاسو <i>stāsū, da stāsū</i>	<i>mo, mah</i>	of you.
D.		تاسو ته <i>tāsū ta</i>		to you.
Ac.		تاسو <i>tāsū</i>		you.

In	مو - مە	تاسو <i>tāsū</i>	<i>mo, mah</i>	by you.
L		په تاسو <i>pa tāsū</i>		on you.
Ab		له تاسو نه <i>la tāsū na</i>		from you.
V.		ای تاسو <i>ai tāsū</i>		oh you!

a THE GENITIVE CASE.—The two forms ستا *stā* and دی *de* or د *di* are used under precisely the same conditions as the corresponding forms of the first personal pronoun (Art. 56, a). Ex دی سا کور کوم *stā / or / am dai* (which is thine house?), دا ستا تورو دد یا خما *da stā tāra da ya d-ama* (is this thy sword or mine?), دا د سا *dā da stā / rah dai* (this is thy doing), دی چرته دی خوی *d-oe de charta dai* (where is your son?), تورو دی خه شه *tāra de t-ā sha* (what is become of your sword?)

b THE DATIVE CASE.—The second form of this case is used in the same way as the corresponding form of the first personal pronoun (Art. 56, b). Ex درته گوري *darta gori* (he is looking at thee), ناري درته وحی *nāre darta wahi* (he is shouting to thee), تا ته وايی *tā ta wai* (he is speaking to thee). Emphatic, دی درکړم م *di dar kar m dai* (I have given it to thee). The form در *dar* of this pronoun, like the corresponding dative form of the first personal pronoun (I, *rā*), is used as a pronominal dative prefix with verbs and adverbs, to indicate their relation to the dative of the second personal pronoun, as درتلل *dartlal* (to go to thee), درپسې *darpase* (after thee). Ex درځم *dard-am* (I am coming to thee), درپسې يم *darpase yam* (I am after thee).

c THE INSTRUMENTAL CASE.—The two forms are used in precisely the same manner as the corresponding forms of the first personal pronoun (Art. 56, c). Ex.—دی وژلی دی *tū haṣṣah eesai rajalai dai* (thou hast killed that man), دی ولې ما حیر کړی نه دي *tū wale mā ḥabar larai na dai* (why hast not thou informed me?), or better کړم حیر نه کړم *tū wale ḥabar na / ralim* (why did you not tell me?), دی لیدو *ru de lidih* (didst thou see it?), دی موندل دد *ru de mūdā dā* (hast thou found the strayed cow?)

59. Third personal pronoun (*gū ā it*) There are two pronouns to

represent the third person, viz., a proximate and a remote. They are thus declined :—

(Proximate.) دي *de*, he, she, it.

## SINGULAR.

N.	دي - دا - ده <i>de, dā, dah</i>	he, she, it.
G.	دِ دِ - دِ دِ - دِ دِ <i>da de, da dah, da di</i>	of him, her, it.
D.	دِ دِ - دِ دِ - دِ دِ <i>de ta, dah ta, di ta</i>	to him, her, it.
Ac.	دي - ده - دِ <i>de, dah, di</i>	him, her, it.
In.	دي - ده - دِ <i>de, dah, di</i>	by him, her, it.
L.	په دِ - په دِ - په دِ <i>pa de, pa dah, pa di</i>	on him, her, it.
Ab.	له دِ نه - له دِ نه - له دِ نه <i>la de na, la dah na, etc.</i>	from him, her, it.
V.	اي دي <i>ai de</i>	oh him! etc.

## PLURAL.

N.	دوي - دي <i>dwī, de</i>	they.
G.	دِ دويو - دِ دويو <i>da dwīo, da deo</i>	of them.
D.	دِ دويو - دِ دويو <i>dwīo ta, deo ta</i>	to them.
Ac.	دوي - دي <i>dwī, de</i>	them.
In.	دويو - دِ دِ <i>dwīo, deo</i>	by them.
L.	په دويو - په دويو <i>pa dwīo, pa deo</i>	on them.
Ab.	له دويو نه - له دويو نه <i>la dwīo na, la deo na</i>	from them.
V.	اي دويو - اي دويو <i>ai dwīo, ai deo</i>	oh them!

α. This pronoun is used to designate the third person when present before the speaker, or to point out the proximate of two or more third persons mentioned together. It undergoes no change for gender, and of the different forms that first given is the one most commonly used in conversation. The others are chiefly met with in books. Ex. دي هوښيار سړي دي *de hokkhyār sarai dai* (he is a clever man), ده ډيره عجزه ده *de dera 'ajaza da* (she is very humble), دي زوراور دي *dwī zorāwa-ar di* (they are powerful), دِ دويو کار ټول ښه دي دِ دويو کار ټول ښه دي *da dwīo kār ټول ښه دي* (their work is all good, theirs is nothing), ده ټوپک دي (or ده or دِ) *de ټوپک دي* (they are many), ده ټوپک دي (or ده or دِ) *de ټوپک دي* (they are many).

(Remote) *هع* *haghah*, he, it.

## SINGULAR.

N.		<i>هع</i> <i>haghah</i>		he, it
G.	ي	<i>هع</i> <i>da haghah</i>	c	of him, it.
D.	وَرْتَه	<i>هع</i> <i>haghah ta</i>	<i>narla</i>	to him, it.
Ac.		<i>هع</i> <i>haghah</i>		him, it.
In.	ي	<i>هع</i> <i>haghah</i>	c	by him, it.
L.		<i>هع</i> <i>pa haghah</i>		on him, it.
Ab.		<i>هع</i> <i>la haghah na</i>		from him, it.
V.		<i>هع</i> <i>ai haghah</i>		oh him! it!

## PLURAL.

N.		<i>هع</i> <i>hagha ah</i>		they.
G.		<i>هع</i> <i>da hagho</i>		of them.
D.		<i>هع</i> <i>hagho ta</i>		to them.
Ac.		<i>هع</i> <i>hagha-ah</i>		them
In.	ي	<i>هع</i> <i>hagho</i>	c	by them
L.		<i>هع</i> <i>pa hagho</i>		on them.
Ab.		<i>هع</i> <i>la hagho na</i>		from them
V.		<i>هع</i> <i>ai hagho</i>		oh them!

a. This pronoun is subject to change for gender, and in the feminine becomes *هع* *haghi* or *hagha* (she), and is declined like a noun of the sixth declension. Ex. *هع* *da haghe* (or *highe*) *haha l-e* (of that woman), *هع* *hagho* *haha l-e* (or *highe*) *haha l-o ta* (to those women).

b. The second forms of the genitive, dative, and instrumental cases of the remote third personal pronoun, *هع* *laglah*, are used under the same rules precisely as the corresponding forms of the first and second personal pronouns. Ex. *هع* *plaha e mala da* (his leg is broken), *هع* *kor e narān a* (ruined be his house), *هع* *narla me ru ni* (I said to him), *هع* *narla rjide* (get close to him), *هع* *hupula hahad-a e ru narān* (he beat his own wife), *هع* *kandol e wāt kar* (he broke the cup).

c. The second form of the dative case, *هع* *nar*, like the corresponding forms of the first and second personal pronouns (*هع* *ni* and *هع* *dir*), is used as a pronominal dative prefix with verbs and adverbs to denote their relation to the dative of the

personal pronouns, as ورکول *warkawul* (to give him, her, it), ورڅخه *wartsakha* (with him, her, it). Ex. د یو روپۍ دې ورکړه *faqir ta yo rūpa-ī de warkīri da* (hast thou given one rupee to the beggar?), ورې کړ *war e kar* (he has given (it) to him), ورڅخه څه دولت شته *wartsakha tsa daulat shita* (has he any wealth?), ورڅخه کښیناست *wartsakha kkshenāst* (he sat down with him), etc.

d. These pronominal dative prefixes را *rā*, در *dar*, وړ *war*, when used as simple pronouns are often subject to change, as لا لا *lā la* for لا را *rā la*, لا دا *da la* for لا در *dar la*, لا و *wa la* for لا وړ *war la*, etc.

60. DEMONSTRATIVE PRONOUNS (*ṣamīri-ishārat*).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

a. PROXIMATE.—The proximate demonstrative pronouns are three in number, viz., دغه *daghah*, دا *dā*, and هایه *hāyah* (this). They are declined as follows:—

دغه *daghah*, this.

SINGULAR.

N.	f. دغه	m. دغه <i>daghah</i>	<i>dagha</i>	this.
G.	د دِغې	دا دغه <i>da daghah</i>	<i>da dighe</i>	of this.
D.	دِغې ته	دغه ته <i>daghah ta</i>	<i>dighe ta</i>	to this.
Ac.	دغه	دغه <i>daghah</i>	<i>dagha</i>	this.
In.	دِغې	دغه <i>daghah</i>	<i>dighe</i>	by this.
L.	په دِغې	په دغه <i>pa daghah</i>	<i>pa dighe</i>	on this.
Ab.	له دِغې نه	له دغه نه <i>la daghah na</i>	<i>la dighe na</i>	from this.
V.	اي دِغې	اي دغه <i>ai daghah</i>	<i>ai dighe</i>	oh this!

PLURAL.

N.	f. دِغې	m. دغه <i>dagha-ah</i>	<i>daghe</i>	these.
G.	د دِغو	دا دغو <i>da dagho</i>	<i>da digho</i>	of these.
D.	دِغو ته	دغو ته <i>dagho ta</i>	<i>digho ta</i>	to these.
Ac.	دِغې	دغه <i>dagha-ah</i>	<i>daghe</i>	these.
In.	دِغو	دغو <i>dagho</i>	<i>digho</i>	by these.
L.	په دِغو	په دغو <i>pa dagho</i>	<i>pa digho</i>	on these.
Ab.	له دِغو نه	له دغو نه <i>la dagho na</i>	<i>la digho na</i>	from these.
V.	اي دِغو	اي دغو <i>ai dagho</i>	<i>ai digho</i>	oh these!

Ex. دعي توري تولي *dagħah sarai q'al dai* (this man is a thief), دعي توري تولى *dagħe tūre tole pa-atse di* (these swords are all blunt), دعو سروي مطلب *da dagħo sarō pa matlab bānde poh nashram* (I don't understand the meaning of these men).

b    la dā, this.

	SINGULAR.	PLURAL.
N.	دا <i>da.</i>	دي <i>de.</i>
G.	دا دى - دى <i>da dai, da dah</i>	دا ديو <i>da dīo.</i>
D	دا دى ته - دى ته <i>de ta, dah ta.</i>	دا ديو ته <i>deo ta.</i>
Ac.	دا <i>du.</i>	دي <i>de.</i>
In.	دى - دى <i>de, dah.</i>	ديو <i>deo</i>
L.	په دى - په دى <i>pa de, pa dah</i>	په ديو <i>pa deo.</i>
Ab.	له دى - له دى <i>la de na, la dah na</i>	له ديو <i>la deo na.</i>
V.	اى دى - اى دى <i>ai de, ai dah.</i>	اى ديو <i>ai deo.</i>

Ex. دى وى په شى دا *da de wane mene pa tsa shān wī* (what like may be the fruit of this tree?), دى ته مونگ کاري وانو *de ta māng lānrai wāyū* (we call this a stone), دى شى دا *dā tsa shai dai* (what thing is this?)

c. The third form of proximate demonstrative pronoun, *hāyah* (this), makes no change for gender or number, but in the oblique cases is inflected to *hāe* by the rejection of the final *h*. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present. Ex. امسا چرته *amā mi c'arta da* (where is my stick?), *hāya da* (this is it).

d. REMOTE.—The remote demonstrative pronouns are two in number, viz, *hagħah* and *de* (that). They are the proximate and remote third personal pronouns (Art. 59).

61. POSSESSIVE PRONOUN (*zamiri-mushṭaral*).—Pukḥito has no separate word for the possessive pronoun; but it is expressed by the adjective *ḥpūl* (own) used with the several personal pronouns respectively. It is declined regularly, like a masculine adjective (Art. 18, b), and forms its feminine according to the general rule. Ex. پلر م. چل رانه ويلي دى *plār mi ḥpūl rāna waiyī dai du* (my father himself has told me), سخته حبله *ṣakhta ḥbl* (the woman herself has gone), دى تلى *du tli* (the woman herself has gone).



personal pronouns, as ورکول *warkawul* (to give him, her, it), ورڅخه *wartsakha* (with him, her, it). Ex. د يو روپي دي ورکړه *faqir ta yo rūpa-ī de warkiri da* (hast thou given one rupee to the beggar?), ور ي کړ *war e kar* (he has given (it) to him), ورڅخه څه دولت شته *wartsakha tsa daulat shita* (has he any wealth?), ورڅخه کښيناست *wartsakha kkshenāst* (he sat down with him), etc.

d. These pronominal dative prefixes را *rā*, در *dar*, و *war*, when used as simple pronouns are often subject to change, as لا لا *lā la* for را *rā la*, دا لا *da la* for در *dar la*, و لا *wa la* for و *war la*, etc.

60. DEMONSTRATIVE PRONOUNS (*ẓamīri-ishārat*).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

a. PROXIMATE.—The proximate demonstrative pronouns are three in number, viz., دغه *daghah*, دا *dā*, and هـايه *hāyah* (this). They are declined as follows:—

دغه *daghah*, this.

SINGULAR.

N.	دغه <i>f.</i>	m.	دغه <i>daghah</i>	<i>dagha</i>	this.
G.	د دغي <i>f.</i>		د دغه <i>da daghah</i>	<i>da dighe</i>	of this.
D.	د دغي ته <i>f.</i>		د دغه ته <i>daghah ta</i>	<i>dighe ta</i>	to this.
Ac.	دغه <i>f.</i>		دغه <i>daghah</i>	<i>dagha</i>	this.
In.	د دغي <i>f.</i>		دغه <i>daghah</i>	<i>dighe</i>	by this.
L.	په دغي <i>f.</i>		په دغه <i>pa daghah</i>	<i>pa dighe</i>	on this.
Ab.	له دغي نه <i>f.</i>		له دغه نه <i>la daghah na</i>	<i>la dighe na</i>	from this.
V.	اي دغي <i>f.</i>		اي دغه <i>ai daghah</i>	<i>ai dighe</i>	oh this!

PLURAL.

N.	دغي <i>f.</i>	m.	دغه <i>daghah-ah</i>	<i>daghe</i>	these.
G.	د دغو <i>f.</i>		د دغو <i>da dagho</i>	<i>da digho</i>	of these.
D.	د دغو ته <i>f.</i>		د دغو ته <i>dagho ta</i>	<i>digho ta</i>	to these.
Ac.	دغي <i>f.</i>		دغه <i>daghah-ah</i>	<i>daghe</i>	these.
In.	د دغو <i>f.</i>		د دغو <i>dagho</i>	<i>digho</i>	by these.
L.	په دغو <i>f.</i>		په دغو <i>pa dagho</i>	<i>pa digho</i>	on these.
Ab.	له دغو نه <i>f.</i>		له دغو نه <i>la dagho na</i>	<i>la digho na</i>	from these.
V.	اي دغو <i>f.</i>		اي دغو <i>ai dagho</i>	<i>ai digho</i>	oh these!

Ex. دغي توری تولی *daghah sarai ghal dai* (this man is a thief), دغو سږو په مطلب *dagho türe tole pa-atse di* (these swords are all blunt), دا دغو سږو نه پوه شوم *da dagho saro pa matlab bunde poh nashram* (I don't understand the meaning of these men).

b. دا *dā*, this.

	SINGULAR.	PLURAL.
N.	دا <i>dā</i> .	دی <i>dē</i> .
G.	د دای - دی <i>dā dai, dā dah</i>	د دوی <i>dā deo</i> .
D.	ته دای ته - دای <i>dē ta, dah ta.</i>	ته دوی ته <i>dēo ta.</i>
Ac.	دا <i>dā</i> .	دی <i>dē</i> .
In.	دای - دی <i>dē, dah.</i>	دوی <i>deo.</i>
L.	په دای - په دای <i>pa dē, pa dah</i>	په دوی <i>pa deo</i>
Ab.	له دای نه - له دای نه <i>la dē na, la dah na</i>	له دوی نه <i>la deo na.</i>
V.	ای دای - ای دای <i>ai dē, ai dah.</i>	ای دوی <i>ai deo.</i>

Ex. دا دغه شېه شای وي *da de wane mere pa tsa shun re* (what like may be the fruit of this tree?), ده ته موبک کابری وايي *dē ta māng lānrai rāyā* (we call this a stone), دا دغه شېه دی *dā tsa shai dai* (what thing is this?)

c. The third form of proximate demonstrative pronoun, هایه *hāyah* (this), makes no change for gender or number, but in the oblique cases is inflected to های *hāe* by the rejection of the final *h*. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present. Ex. امسا مې چرته ده *amā mī cī arta dā* (where is my stick?), ده هایه *hāya dā* (this is it).

d. REMOTE.—The remote demonstrative pronouns are two in number, viz, ده *haghah* and دی *dē* (that). They are the proximate and remote third personal pronouns (Art. 59).

61. POSSESSIVE PRONOUN (*zamīri-mushtarak*).—Pukhto has no separate word for the possessive pronoun; but it is expressed by the adjective *ḥipul* (own) used with the several personal pronouns respectively. It is declined regularly, like a masculine adjective (Art. 48, b), and forms its feminine according to the general rule. Ex. پلر مې چېل راته ویلی دی *plār mī ḥipul rāta wayalai dai* (my father himself has told me), سغه چېله *shē ḥile*, ده چېل تلې يم *dē ḥil talai da* (the woman herself has gone),

*zah khpul talai yam* (I myself have gone), *khpul plār wahalai yam* (my own father has beaten me).

a. More frequently the oblique form in the locative case is used. Ex. *zah plār pa khpula wahalai yam* (father himself beat me), *haghah pa khpula tidalai dai* (he himself has seen).

62. INTERROGATIVE PRONOUN (*zamīri-istifhām*).—There are five interrogative pronouns commonly used in Pukkhto. They are *tsok* (who?), *kūm* or *kum* (which?), *tsa* (what?), *tso* (how many?), and *tsohra* (how much?).

a. *tsok* (who?) is only used with reference to animate objects, and in practice is applied only to human beings. It undergoes no change for gender or number, but in the oblique cases becomes *chā*. Ex. *tsok ye* (who art thou?), *da chā ās dai* (whose horse is it?), *la chā na di ākhistai dai* (from whom have you taken it?), *chā ta warhavam* (to whom shall I give it?).

b. *kūm* or *kum* (which?) is applied to both animate and inanimate objects. It is declined regularly like a masculine adjective, and forms the feminine according to the general rule (Art. 48, b). Ex. *kūm dai* (which is it?), *da kūm kili ye* (of which village are you?), *pa kūme lāri tali da* (on which road has she gone?), *da kūmo sarō ṭopa-ak wruk shavī dī* (which men's muskets have been lost?).

c. *tsa* (what?) can only be applied to inanimate objects. It makes no change for gender, number, or case, that is to say, is indeclinable. Ex. *tsa wāyī* (what does he say?), *dalta tsa kār lare* (what business hast thou here?), *dā tsa tsīz dai* (what thing is this?).

d. *tso* (how many?) and *tsohra* (how much) are both indeclinable, and used only in the plural. The former is applied to both animate and inanimate objects, and the latter to inanimate only. Ex. *tso tana sarī dī* (how many men are there?), *pa kandū kkshe ba tsohra ghanum wī* (how much wheat may there be in the bin?).

63. RELATIVE PRONOUN (*ismi-mausul*).—The relative pronouns are



reference to both animate and inanimate objects. Ex. *dzane kkhah dī dzane bad* (some are good, some bad), *da dzano khabaro tapahūs munāsib naganrī* (enquiry of some matters he does not consider fitting).

c. *tsa* (anything) is used with reference both to animate and inanimate objects. It is indeclinable (Art. 62, c). Ex. *tsa sh̄ta pa kkshe* (is there anything in it?), *pa kilī kkhke tsa chīrgān dī* (are there any fowls in the village?), *tsa de āwredalai dai* (have you heard anything?).

d. *yo* (one or a) is used mostly with reference to animate objects. It is declined regularly, but has only the singular (Art. 51). Ex. *yo sarī wahalai yam* (a man has beaten me), *yo la-ag. shān kkhō lā la rāka* (give me at least a somewhat?).

e. The following adjectives are also in common use as indefinite pronouns:—

بل *bul*, another.

ڊير *der*, many.

نور *nor*, more.

هر *har*, every.

f. The following compound indefinite pronouns are in common use.

m.	بل يو <i>bul yo</i> ,	} other one.		نور ٽول <i>nor ʔol</i> ,	} all the rest.
f.	بله يوه <i>bula yawa</i> ,			نوره ٽوله <i>nora ʔola</i> ,	
m.	كوم يو <i>kūm yo</i> ,	} which one.		نور ڊير <i>nor der</i> ,	} many more.
f.	کومه يوه <i>kūma yawa</i> ,			نوره ڊيره <i>nora dera</i> ,	
m.	هر يو <i>har yo</i> ,	} every one.		ڊير بل <i>der bul</i> ,	} many another.
f.	هره يوه <i>hara yawa</i> ,			ڊيره بله <i>dera bula</i> ,	

g. The following make no change for gender or number, and only those combinations with *tsok* are subject to inflection.

بل څوک *bul tsok*, other person.

بل څه *bul tsa*, other thing.

نور څوک *nor tsok*, who else.

نور څه *nor tsa*, what else.

هر څوک *har tsok*, every body.

هر څه *har tsa*, every thing.

هيڅ څوک *hets tsok*, nobody.

هر څو *har tso*, however many.

INFINITIVES (*Muṣādar*)

65. Under this head are included simple infinitives, and the verbal nouns derived from them, as well as the participles.

a. THE INFINITIVE MOOD (*masdar*) of both transitive and intransitive verbs is used as a masculine noun, and as such is subject to inflection in the oblique cases plural, like a noun of the second declension. Ex. ستا ویل په خای دی *stā wayal pa d-āe dai* (thy speech is appropriate), راعی حما د تلل په وخت راعی *d-āmu da tlatu pa wahl t rūgl ai* (he arrived at the time of my departure), دی شوی له ډیرو وچلو نه تپ شوی دی *la dero nahalo na tap shawai dai* (he has become exhausted (or haggard) by many beatings).

b. THE GERUND OR VERBAL NOUN (*ismi masdar*) is only used as an abstract noun, and is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting و *ūn* for the masculine and نه *na* for the feminine. Ex.—

تړل <i>taral</i> , to bind.	تړون <i>tarūn</i> ,	تړنه <i>tarana</i> , binding
ساتل <i>sātal</i> , to keep	ساتون <i>satūn</i> ,	ساتنه <i>sātana</i> , keeping
پریکول <i>prekarul</i> , to cut off	پریکون <i>prekarun</i> ,	پریکونه <i>prekaruna</i> , lopping
منل <i>manal</i> , to obey	مون <i>manūn</i> ,	منه <i>manana</i> , obeying.
ریژدل <i>rejēdal</i> , to be shed	ریژدون <i>rejēdun</i>	ریژدنه <i>rejēdana</i> , shedding.
پېژندل <i>pejandal</i> , to recognize.	پېژندون <i>pejandūn</i> ,	پېژندنه <i>pejandana</i> , recognising.
آوريدل <i>āuredal</i> , to hear.	آوريدون <i>āuredūn</i> ,	آوريدنه <i>āuredana</i> , hearing.
گډېدل <i>gadedal</i> , to be mixed	گډېدون <i>gadedūn</i> ,	گډېدنه <i>gadedana</i> , mixing.

NOTE.—The masculine affix و *ūn*, as above shown, appears to be the true one for forming the gerund from all verbs, and thus assimilating it with the class of nouns having the same termination (Art. 10, d). In practice, however, the feminine form is generally used, the masculine seldom. Ex. ریژدنه د پانږو سېدنه د ژمي ده *rejēdana da pānro nahala da jiri da* (the falling of leaves is a sign of winter), له خپل سوکند بیا بلری نه دی *pa tarūn dā jī pā sangan l parra r iliri* (he has no care for the binding of his own oath)

c. THE PRESENT PARTICIPLE (*veru lili*), which is the same as the third person singular of the imperfect tense of verbs, denotes indefinite present action, and

is only used as a noun. It is formed from the infinitive by rejecting the final ل and substituting the *ṣ* *ẓahir* for the masculine form. In those verbs, whose penultimate or antepenultimate syllable is formed by the short vowel *zabar* — *a*, this is prolonged to the long vowel | *ā* previous to the change for the present participle. The former class form their feminines by changing the final *ṣ* *h* to ن *na*. Ex. بليده *baledah*, *m.* بليدنه *baledana*, *f.* (igniting); ژووه *ḡowah*, *m.* ژوونه *ḡowana*, *f.* (chewing). In those of the latter class the lengthened vowel | *ā* reverts to the short one — *a*, and the final *ṣ* *h* is replaced by ن *na*. Ex. خاته *khātah*, *m.* ختنه *khatana*, *f.* (rising); پيژانده *pejāndah*, *m.* پيژندنه *pejāndana*, *f.* (recognition).

d. THE ACTIVE PARTICIPLE (*ismi-fā'il*) is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting وني *unkai* or وني *unai* for the masculine, and ونگ *unki* or ون *uni* for the feminine. Ex. اوسيدل *osedal* (to abide), اوسيدونكي *osedūnkai* or اوسيدوني *osedūnai* (a resident); ويل *wayal* (to speak), ويونكي *wayūnkai* or ويوني *wayūnai* (a speaker).

e. THE PASSIVE PARTICIPLE (*ismi-mafa'ul*) is formed direct from the infinitive by adding the diphthong ي *ai* to the final ل of that mood for the masculine, and the short vowel *kasra* — *i* for the feminine (Art. 48, a). Ex. وهل *wahal* (to beat), وهلي *wahalai*, *m.* وهل *wahali*, *f.* (beaten); سوليدل *sūledal* (to be abraded), سوليدلي *sūledalai*, *m.* سوليدل *sūledali*, *f.* (abraded).

f. In some verbs the passive or past participle is contracted by the elision of the final ل of the infinitive. Ex. آخستل *ākhistal* (to take), آخستي *ākhistai* (taken), for آخستلي *ākhistalai*; کښيناستل *kkshenāstal* (to sit), کښيناستي *kkshenāstai* (seated), for کښيناستلي *kkshenāstalai*.

g. The present and past participles are commonly used as adjectives. Ex. دښه نښت ژبه لري *nkkhati duniyā teredūni da* (the world is fleeting), دښه نښت ژبه لري *ḡiba larī* (he has an obstructed speech).

## SECTION III

## THE VERB (F'al)

66 The verb is a word that expresses being, doing, or suffering in reference to time, either present, future, or past. It is of two kinds, viz, active or transitive, and neuter or intransitive, and possesses mood, tense, number, and person.

67 MOOD (*sigha*) indicates the kind or character of the action. There are five moods, viz, the infinitive, the indicative, the imperative, the subjunctive, and the potential.

68 THE INFINITIVE MOOD (*masdar*) is the simple form of the verb, and for the most part is only used as a verbal noun (Art 65, a). All infinitives end in one of three terminations, viz, ل *al*, ے *ru*, and د *edal*. The two last of these infinitive terminations are added to nouns and adjectives in converting them to verbs. Ex —

تود <i>tod</i> , hot	{	تودول <i>todarul</i> , to heat
		توددل <i>todedal</i> , to become hot
سپین <i>spin</i> , white	{	سپول <i>pinarul</i> , to make white
		سپدل <i>pinedal</i> , to become white
حیر <i>hig</i> , hurt	{	حیرول <i>higarul</i> , to hurt
		حیردل <i>higdal</i> , to ache
لند <i>land</i> , short	{	لندول <i>landarul</i> , to shorten
		لنددل <i>landedal</i> , to grow short

a Verbs whose infinitives end in ل *al* alone may be either transitive or intransitive. Ex —

بہل *baḥḥal*, to give  
 چارل *ḥarbal*, to churn  
 کل *kal il*, to look  
 پوندل *ṭarḍ il*, to find

حل *ḥatal*, to rise  
 زوکل *zarzil*, to swing  
 پل *ṭilḥa' il*, to stick  
 وکل *ṭal il*, to issue



b. Verbs whose infinitives end in **ول** *vul* are, without exception, transitives. Ex.—

برندول *brandavul*, to frown.

لمسول *lamsavul*, to incite.

پاڅول *pātsavul*, to raise.

ماتول *mātavul*, to break.

c. Verbs whose infinitives end in **يدل** *edal* are, with only two or three exceptions, such as **آوريدل** *āvredal* (to hear), **پښتيدل** *puk<sup>h</sup>htedal* (to ask) etc., all intransitives. Ex.—

پرسيدل *parsedal*, to swell.

رپيدل *rapedal*, to shiver.

خوئيدل *khwa-edal*, to slip.

شليدل *shledal*, to tear.

69. THE INDICATIVE MOOD (*mushīr*) denotes simple being or doing, as **پوهېرم** *pohegam* (I understand), **اور تود دي** *or tod dai* (fire is hot), **سپي غاڼي** *spai ghāpī* (the dog barks), **ستري يم** *starai yam* (I am tired).

a. The Indicative Mood has nine tenses, viz., three of present time formed from the verbal root, and six of past time formed from the infinitive mood (Art. 73).

70. THE IMPERATIVE MOOD (*amr*) properly has only a second person in both numbers, but a third also is commonly used. The imperative mood is always formed from the present tense, both in transitive and intransitive verbs, by substituting the *khafī* for the pronominal affix of the second person singular, and prefixing the particle **و** *wu* for both singular and plural.

a. In derivative verbs formed from nouns and adjectives the imperative is formed by using the imperative mood of the auxiliary **کول** *karul* (to do), in combination with the noun or adjective, if transitive, and with the imperative of the auxiliary **شول** *shval* (to be), if intransitive. Ex.—

سپينول *spīnavul*, to whiten or make white.

سپين که *spīn ka*, make white.

سپينيدل *spīnedal*, to become white.

سپين شه *spīn sha*, be white.

71. THE SUBJUNCTIVE MOOD (*shartīya*) implies doubt or condition, and generally requires another verb to complete the sentence. Ex. **که واک** *ki wāk* **د زه کار به هیچرې نه و شوې** *dzamā wai dā kār ba hechare na wuh shawai* (were the power mine that deed would never have occurred), **که زه جوړ وي** *ki zah joī wai* (if I were well).

a The Subjunctive Mood has three tenses preceded by the conjunction *ك* /i/ (if) They are the present, past, and future . The first is the same as the present indicative with the conjunction prefixed . The past and future tenses are formed from the past participle of the verb, coupled with the corresponding tenses of the auxiliary *يَم* *yam* (I am)

72 THE POTENTIAL MOOD (*imlān*) implies possibility or obligation, and also has three tenses, a present, past, and future . They are formed by coupling the past participle of the verb with the corresponding tenses of the auxiliary *شَل* *shwal* (to become or be able) *دَرَع* *darogh na sham wayalai* (I cannot tell a lie), *نَوْرِي لَوْرِي لَوْرِي* *no/rī laurī she* (canst thou do duty?), *پَسِي حَوْرِي شَد* *phīha e khūqa sha ba tilai* (his foot is hurt, he will not be able to go)

73 TRASF (*zamūn*) denotes time . There are nine different tenses . Three of them relate to present time, and the other six to past time

74 PRESENT TENSES —The tenses of present time are the present, the aorist, and the future . They are always formed from the root of the verb in all regular transitives and intransitives, and the root of the verb is obtained by rejecting the infinitive terminations *ل* *al*, *ل* *aul*, *يدل* *edil*

a The Present Tense (*al*) is formed in three different ways, in accordance with the three different terminations of the verb . Thus—

1 Those verbs, whether active or neuter, whose infinitives end in *ل* *al* form the present tense by adding the pronominal affixes (Art 76, a) direct to the root of the verb for each person in both numbers

2 Those verbs whose infinitives end in *ل* *aul*, which is merely the transitive auxiliary *كَل* *kanul* (to do) deprived of its initial letter, form the present tense by adding that of the auxiliary, deprived of its initial letter, to the root of the verb for the several persons in both numbers

3 And similarly those verbs whose infinitives end in *يدل* *edil*, which is the intransitive auxiliary *كَدَل* *kedil* (to become) deprived of its initial letter, form the present tense by adding that of the auxiliary, thus deprived of its initial letter, to the root of the verb for the several persons in both numbers

The formation of the present tenses from the verbal root is shown in the subjoined table:—

	INFINITIVE.	PRESENT.	AORIST.	FUTURE.
Active	تړل to bind	تړم	و تړم	و به تړم
	گړزول to turn	گړزوم	و گړزوم	و به گړزوم
Neuter	زنګل to swing	زانګم	و زانګم	و به زانګم
	پوهیدل to understand	پوهیږم	و پوهیږم	و به پوهیږم

In Pukkhto, as in the Hindūstānī, the present tense is constantly used to represent past action, the speaker adopting the *dramatic* instead of the *narrative* style, when relating past occurrences. Ex. *mā wulidah chī sarai nājor dai* (I saw that the man was sick), *zah khabar na wum chī makar kawī* (I was not aware that he was shamming), *haghah wu wayal chī zah ba dā khabare hechare na manam* (he said that he would never believe that news).

b. The Aorist or Indefinite Future Tense (*muzār'ī*) is formed from the present simply by prefixing the particle *و* or *و wu*, which corresponds with the Persian prefix *می me* or *می mī*, to each person in both numbers. In some verbs (generally those commencing with two consonants without an intervening vowel, such as *پړېدل pregdal*, *ښکینول kkhkenawul*, etc., with which the prefix could not be euphonious) this particle is altogether rejected. In such cases there is no difference between the aorist and the present tense, except in meaning, which is decided by the context. Ex. *starai wagarai pa khob kkshe ārām māmī* (the tired mortal finds rest in sleep), *umed laram chī la khpulo wabālūno na bakkhana māmam* (I hope I shall or may obtain forgiveness for my sins).

c. The Future Tense (*mustaqbil*) is formed from the aorist simply by adding the particle *به ba*, the characteristic sign of the future, to its several persons in both numbers. This sign may precede or follow the particle *و wu*, when that sign of the aorist exists; and when it does not, the future sign may intervene between the syllables of the verb, as *pre ba gdam* for *ba pregdam*, *kkhke ba nam* for *ba kkhkenam*, *kkhke ba na nī* for *ba na kkhkenī*.

1. If the personal pronouns (emphatic form, Art. 56) be expressed in their

emphatic forms, the future sign *ba* always precedes the particle *nu*, and may even be separated from it by the intervention of other words of the sentence. Ex. *mang ba sabā haḡḡah lār nu larcā* (we will do that work in the morning or to-morrow).

2. If the personal pronouns be expressed in their non-emphatic forms, then the sign of the future always follows the particle *nu*, and may either intervene between it and the verb, or follow the verb itself. Ex. *gora mār dai nu ba di chīchī* (see! it is a snake, it will bite thee), *aus būd shē ū ḡm*, *os poh shā nu naham ba di ki biyā dā hase larcē* (now mark, I will beat you if you do so again).

75. PAST TENSES.—The tenses of past time are six in number, viz., the imperfect, the past, the continuative past, the perfect, the pluperfect, and the doubtful past. They are formed directly from the infinitive as regards the three first, and directly from the past participle as regards the three last, both in active and neuter verbs, as is shown in the subjoined form.

	INFINITIVE	IMPERFECT	PAST	CONT. PAST
Active	تړل to bind.	تړل-تارو	ؤ تړل-ؤ تارو	تړل نه-تارو نه
	گړزول to turn.	گړزول-گړزاورو	ؤ گړزول-ؤ گړزاورو	گړزول نه-گړزاورو نه
Neuter	زنگل to swing.	زنگل-زانگه	ؤ زنگل-ؤ زانگه	زنگل نه-زانگه نه
	پوهيدل to understand.	پوهيدل-پوهيدو	ؤ پوهيدل-ؤ پوهيدو	پوهيدل نه-پوهيدو نه
	PAST PARTICIPLE	PERFECT	PLUPERFECT	DOUBT. PAST
Active	تړلي bound.	تړلي دي	تړلي ؤ	تړلي نه ؤ
	گړزولي turned.	گړزولي دي	گړزولي ؤ	گړزولي نه ؤ
Neuter	زنگلي swung.	زنگلي دي	زنگلي ؤ	زنگلي نه ؤ
	پوهيدلي understood.	پوهيدلي دي	پوهيدلي ؤ	پوهيدلي نه ؤ

a. The Imperfect Tense (*radī istimrārī*) implies continuity of past action not yet complete.

1. In active or transitive verbs the imperfect, like all other past tenses, is only used in the third person with the pronoun or other *agent* of the verb in the *instrumental* case, and is subject to change for gender and number to agree with the *object* in the *nominative* case, if other than the first or second personal pronouns. In the

singular it has two forms for the masculine: either the infinitive is used in its unaltered form, or it is altered by substituting *z* *ẓāhir* for its final *l* and prolonging the penultimate short vowel *zabar* — *a* to its corresponding long vowel *ā*, as *تارل* *taral*, *تاره* *tārah*; *گرزول* *girzanul*, *گرازه* *girzāwah*. The feminine is formed by merely adding *z* *khafi* to the unaltered infinitive, as *تارل* *taral*, *تارله* *tarala*; *گرزول* *girzanul*, *گرزوله* *girzanula*. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding to it the long vowel *e*, or more commonly its corresponding short vowel *hasra* — *i*. But if the object of the verb be either the first or second personal pronoun, then the infinitive alone is used with the proper pronominal affix attached, and the corresponding pronoun itself may be expressed or understood in the nominative case, as *تارل* *taral*, *تارلام* *taralam*, etc. Ex. *ما سپي تاره* *mā spai tārah* (I was tying the dog), *هغو ښځه تاره* *hagho kkhadza tarala* (they were tying the woman), *زه هغو سړو تارلم* *zah hagho saro taralam* (those men were tying me), *تاسو چا تارلي* *tāsū chā tarala-i* (who were tying you?).

2. In regular neuter or intransitive verbs whose infinitives end in *يدل* *edal* the imperfect tense is formed direct from the infinitive by attaching the proper pronominal affixes for the first and second persons, which are not subject to change for gender. But for the third person the following changes occur. In the singular the masculine is formed by substituting *z* *ẓāhir* for the final *l* of the infinitive, and the feminine by simply adding *z* *khafi* to it, as *پوهيدل* *pohedal*, *m.* *پوهيده* *pohedah*, *f.* *پوهيدله* *pohedala*. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding *e* or *i* to it.

*b.* The Past Tense (*māzī mutlaq*) denotes an indefinite perfect action. It is formed from the imperfect tense merely by the prefix of the particle *nu* for both active and neuter verbs. In some verbs this particle is altogether rejected as redundant or inharmonious, as explained with respect to the aorist tense. Ex. *ما سپي و تاره* *mā spai nu tārah* (I tied the dog), *هغو ښځه و تاره* *hagho kkhadza nu tarala* (they tied the woman), etc.

*c.* The Continuative Past Tense (*māzī mudāmī*) denotes continuous past action, habit, or usage, and is formed from the imperfect by the addition simply of the particle *ba*, which may follow or precede the verb. Ex. *سپي م تاره به* *spai mi tārah ba*, or *سپي به م تاره* *spai ba mi tārah* (I used to tie the dog), *هغه به راته به ما* *haghah ba rātah ba mā sara kkhkenāstah av ba khabare*

karuli (he used to come to me, sit with me and talk),  $\text{karuli ba karuli ba}$   $\text{hagahā kālā ba}$   $\text{harpulā}$   $\text{hahad-a nūz-arulā kālā ba}$   $\text{pahālā}$  (he used sometimes to pet his wife, sometimes to beat her)

d The Perfect Tense (*maẓī qarīb*) implies the recent or perfect completion of an act. It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary *یم* *yam* (I am) for transitives, the agent being in the instrumental case as previously explained. For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular. This rule applies to all compound tenses. *Fr* دی کتاب د لوستی دی *kitab di lūstai dai* (have you read the book?) د پښې د رڼې د خورل دی *ma dōda i lūxurali da* (I have eaten the bread), د رڼې د رڼې د رڼې دی *rāpa i di nar/iri di* (have you given him the rupees?), د رڼې د رڼې د رڼې دی *ghlo d-amānga t'alor āllāhan nīnuli di* (thieves have seized four of our camels)

c The Pluperfect Tense (*māzī ba id*) denotes action long since completed or past. It is formed according to the same rules for transitives and intransitives as the preceding tense, by coupling the past participle of the verb with the past tense of the auxiliary *am* (I am).

f. The Doubtful Past Tense (*māzī taṣṭa*) is formed from the past participle of the verb, coupled with the future tense of the auxiliary *am* (I am) according to the rules above given, both for verbs transitive and intransitive.

76 PERSON AND NUMBER (*zamā-ir wa 'idā'ī*)—Each tense has three persons, corresponding with the first, second, and third personal pronouns, and two numbers, the singular and plural. In all tenses and both numbers the third person is subject to inflection for gender, and in compound tenses the first and second persons also.

α In all present tenses of transitive verbs, and in tenses present and past of intransitive verbs, the different persons in the singular and plural, are distinguished by the affix of certain pronominal particles that are inseparable from the verbs. They are styled "affixed personal pronouns" (*ἄνωγα ἑνταῦθα*) and are as follows, viz —

First person	أ <i>am</i>	} singular.	و <i>ū</i>	} plural.
Second person	ي <i>e</i>		ي <i>a-ī</i>	
Third person	ي <i>ī</i>		ي <i>ī</i>	

The first and second of these pronominal affixes in both numbers are also used with the imperfect and past tenses of transitive verbs, when their corresponding personal pronouns happen to be the *object* in a sentence governed by such a verb, which, as has been previously explained, requires that the *agent* or subject should be in the *instrumental* case, and the *object* in the *nominative* case, and to agree with the verb in gender, number, and person. Ex. *زَهْ هَغَه سَرِي وَ هَلَم* *zah haḡḡah sarī wu wuhalam* (that man beat me), *تَه چَا بَلَلِي* *tah chā balale* (who called thee?), *بَلَلُو سَاهِب مَوْنُگْ بَلَلُو* *sāhib māng balalū* (the master called us).

b. The regular personal pronoun, styled, in contradistinction to the pronominal affixes above-mentioned, “detached personal pronouns” (*ṣamā-iri munfaṣila*), are also used in the nominative case as the agent in a sentence, with the present tenses of transitive verbs, and with all tenses, present and past, of intransitives. They are not always expressed with the verbs, but must be always understood when not so. Generally their expression denotes emphasis or distinction. They are as follows, viz.—

SINGULAR.	PLURAL.
زَهْ <i>zah</i> , I.	مَوْنُگْ - مَوْر <i>māng, mūg</i> , we.
تَهْ <i>tah</i> , thou.	تَاسُو <i>tāsū</i> , you.
هَغَهْ <i>haḡḡah</i> , he, it.	هَغَهْ <i>haḡḡah</i> , they.
هَغَهْ <i>haḡḡa</i> , <i>f.</i> , she.	هَغِهْ <i>haḡḡe</i> , <i>f.</i> , they.

As the *agent* in construction with the past tenses of transitive verbs, these pronouns are conjugated in the instrumental case with the third person of the verb, both in the singular and plural. They always precede the verb, and are as follows, viz.—

SINGULAR.	PLURAL.
مَ - مِي - مَا <i>mā</i> , <i>me</i> , <i>mi</i> , by me.	مَوْنُگْ - مَهْ - مَوْ <i>mūnga</i> , <i>muh</i> , <i>mū</i> , by us.
دِ - دِي - تَا <i>tā</i> , <i>de</i> , <i>dī</i> , by thee.	تَاسُو - مَهْ - مَوْ <i>tāsū</i> , <i>mah</i> , <i>mo</i> , by you.
ئِي - هَغَهْ <i>haḡḡah</i> , <i>e</i> , by him, etc.	هَغُو - هَغُو <i>haḡḡo</i> , <i>e</i> , by them, <i>m.</i> and <i>f.</i>
ئِي - هَغِهْ <i>haḡḡe</i> , <i>e</i> , <i>f.</i> , by her.	

77. Besides the moods and tenses before-mentioned, the verb has a

\* The nominative plural of the third personal pronoun is usually met with as above given, but the correct form is *هَغَهْ-اَهْ* *haḡḡa-ah*.

gerund or verbal noun, a present participle, an active participle, and a passive or past participle, as has been explained in Art 65

78 In Pukkhto the verbs may be divided into three classes, viz, the active or transitive verb, the neuter or intransitive verb, and the derivative or compound verb, which may be either active or neuter in signification. Each of these classes of verbs is here described separately, as they present numerous variations in the modes of forming their paradigms

79 But before proceeding to the description of the several classes of verbs, it is necessary first to show the conjugation of certain verbs that are used as auxiliaries in the formation of several of the tenses of both active and neuter verbs. The auxiliaries are *yam* (I am), infinitive wanting, *kedal* (to become), and *shwal* (to be)

80 The verb *yam* (I am) is very defective and irregular. It has no infinitive nor imperative mood, and is thus conjugated

## INDICATIVE MOOD

PRESENT TENSE I am, thou art, etc

SINGULAR.

م زام *zah yam*تاه يه *tah ye*m شاه ده دي *lag'ah dai, el'ta*f شاه ده د *lag'ah da, sh'ta*

We are, you are, etc

PLURAL.

مونگ يو *mang ya*تاسو يي *tasu ya i*m هاه ده دي *lag'ah di, sh'ta*f لاه ده دي *lag'eh di, sh'ta*

PAST TENSE I was thou wast, etc

SINGULAR.

م زام *zah num*تاه په *tah pe*m هاه ده *lag'ah nuh*f هاه ده *lag'ah na*

We were, you were, etc

PLURAL.

مونگ يو *mang na*تاسو يي *tasu na i*m هاه ده *lag'ah na*f لاه ده *lag'eh na*

FUTURE TENSE I shall or will be, etc

SINGULAR.

م زام *zah ba yim*تاه به *tah ba ye*m هاه به *lag'ah ba pi*f هاه به *lag'ah ba pi*

We shall or will be etc

PLURAL.

مونگ به *mang ba ye*تاسو به *tasu ba ye i*m هاه به *lag'ah ba pi*f لاه به *lag'eh ba pi*



## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were, etc.

SINGULAR.

*ki zah num.* که زه ۆم*ki tah we.* که ته وي*m. ki haghah wī.* که هغه وي*f. ki haghā wī.* که هغه وي

If we were, etc.

PLURAL.

*ki mūng wū.* که مونگ وۆ*ki tāsū wa-ī.* که تاسو وي*ki haghah wī.* که هغه وي*ki haghē wī.* که هغي وي

PAST TENSE. If I had been, etc.

SINGULAR.

*ki zah wai, wāe.* که زه وي - واي*ki tah wai, wāe.* که ته وي - واي*m. ki haghah wai, wāe.* که هغه وي - واي*f. ki haghā wai, wāe.* که هغه وي - واي

If we had been, etc.

PLURAL.

*ki mūng wai, wāe.* که مونگ وي - واي*ki tāsū wai, wāe.* که تاسو وي - واي*ki haghah wai, wāe.* که هغه وي - واي*ki haghē wai, wāe.* که هغي وي - واي

FUTURE TENSE. If I would have been, etc.

SINGULAR.

*ki zah ba wum.* که زه به ۆم*ki tah ba we.* که ته به وي*m. ki haghah ba wuh.* که هغه به ۆه*f. ki haghā ba wa.* که هغه به وه - و

If we would have been, etc.

PLURAL.

*ki mūng ba wū.* که مونگ به ۆو*ki tāsū ba wa-ī.* که تاسو به وي*ki haghah ba wū.* که هغه به ۆو*ki haghē ba we, wī.* که هغي به وي - و

*a. THE PRESENT TENSE. INDICATIVE MOOD.*—The form *sh̄ta* of the third person singular and plural, is both masculine and feminine. It is used instead of the form *dai*, when affirmation, interrogation, or emphasis is intended with reference to objects absent or remote. *dai*, on the other hand, is used under the same circumstances with reference to objects actually present or proximate. Ex. *dzoe di sh̄ta* (have you a son?), *ho dzoe mī sh̄ta* (yes, I have a son), *na dzoe mī nishta* (no, I have not a son), *stā pa watan kkhke tsa āsūna sh̄ta* (are there any horses in your country?), *ho sh̄ta* (yes, there are), *stā pa kitī kkhke wane sh̄ta* (are there trees in your village?), *sh̄ta* (there are), *dā stā dzoe dai* (is this your son?), *ho dzamā dzoe dai* (yes, he is my son), *haghā tsok da* (who is that person?), *lūr mī da* (she is my daughter), *tso āsūna dī* (how many horses are there?),

*shpag di* (there are six), ده پلانکی تور دا *da palānki tūra da* (it is so and so's sword)  
 In cases where special emphasis is required, both forms are used together. Ex.  
 یو تاڤاډا د اوبو نشه دي *yo taṭai da obo ništa dai* (there is not a drop of water),  
 ده کدو تش دی سله په کسی شته ده *mā katalai dai landū ta aśh dai ghala*  
*pa lāshē ništa da* (I have looked, the bin is empty, there is no corn in it),  
 بیا وگور شته ده دره ده رانم *biyā wugora shita da darta zah rāyam* (look again,  
 there is, I tell you)

6 PRESENT TENSE SUBJUNCTIVE MOOD—There is another form of the third person, singular and plural, of this tense, formed by the addition of the (*nānū talid* of Arabian grammarians) نا to the form above given as وي *pi*, وې *piṇa*. Its use implies probability or belief, and it is often added to the third person of the future and aorist tenses of verbs to denote certainty, belief, or obligation. It is seldom used in conversation, but is common in books.

81 The intransitive auxiliary verb کدل *kedal* (to become) is very defective, but regular in its formation. It has only three tenses of the indicative mood, and these are used in forming the present and past tenses of intransitive verbs. It is conjugated as follows—

### INFINITIVE MOOD کدل *kedal* (to become)

#### INDICATIVE MOOD

PRESENT TENSE I become or am becoming etc

We are becoming or become

##### SINGULAR.

##### PLURAL.

کېم - کېم *kegam, kegam*  
 کېږي - کېږي *kege, kege*  
 کېږي - کېږي *legi, legi*

کېږو - کېږو *lega, lega*  
 کېږي - کېږي *kega i, kega i*  
 کېږي - کېږي *kegi, kegi*

FUTURE TENSE I shall or will become etc

We shall or will become, etc

##### SINGULAR.

##### PLURAL.

کېم or کېږم *ba kegam or kegam*  
 کېږي *ba kege*  
 کېږي *ba legi*

کېږو or کېږو *ba kegi or kegi*  
 کېږي *ba kegi i*  
 کېږي *ba kegi*

PAST TENSE. I was becoming, etc.

SINGULAR.

کیدم - کیدلم *kedalam, kedam.*کیدي - کیدلي *kedale, kede.*m. کیده - کیدل *kedal, kedah.*f. کیده *kedala.*

We were becoming, etc.

PLURAL.

کیدلو - کیدلو *kedalū, kedū.*کیدلي - کیدلي *kedala-ī, keda-ī.*کیدل *kedal.*کیدلي - کیدلي *kedale, kedali.*GERUND.—m. کیدون *kedūn*, f. کیدنه *kedana* (being, becoming).PRESENT PARTICIPLE.—m. کیده *kedah*, f. کیده *kedala* (been, become).ACTIVE PARTICIPLE.—کیدونکي *kedūnkai* (becomer).PASSIVE PARTICIPLE.—کیدلي *kedalai* (having become).

a. For the sake of convenience, the personal pronouns have been omitted from the above conjugation. They may be expressed, as in the conjugation of *yam*, or understood with equal propriety in general, but they must always be expressed when emphasis or distinction is intended.

82. The auxiliary verb *shwal* (to be or become) differs from the preceding, inasmuch as it indicates change or transition from one state to another, whilst *kedal* merely indicates simple being or existence. It is perfect and regular in its form, and is thus conjugated.

INFINITIVE MOOD. شول *shwal* (to be or become).

INDICATIVE MOOD.

PRESENT TENSE. I become, etc.

SINGULAR.

شم *sham.*شي *she.*شي *shī.*

We become, etc.

PLURAL.

شُو *shū.*شي *sha-ī.*شي *shī.*

AORIST TENSE. I may be or become, etc.

SINGULAR.

وُشم *wu sham.*وُشي *wu she.*وُشي *wu shī.*

We may be or become, etc.

PLURAL.

وُشُو *wu shū.*وُشي *wu sha-ī.*وُشي *wu shī.*

FUTURE TENSE I shall or will be, etc

We shall or will be, etc.

SINGULAR.

PLURAL.

ۋە شە *nu ba sham*  
ۋە شە *nu ba she.*  
ۋە شە *nu ba shi*

ۋە شە *nu ba sha.*  
ۋە شە *nu ba sha i*  
ۋە شە *nu ba shi.*

IMPERFECT TENSE. I was being, etc.

We were being, etc

SINGULAR

PLURAL.

شوم - شولم *shalam, sham.*  
شولى - شولى *shale, she*  
*m.* شە - شە *shah, shah.*  
*f.* شە - شە *shala, sha, sha.*

شولم - شولم *shala, sha*  
شولى - شولى *shala i, sha i.*  
شول - شول *shal, sha.*  
شولى - شولى *shale, she.*

PAST TENSE I became, etc.

We became, etc.

SINGULAR

PLURAL.

ۋە شولم - ۋە شولم *nu shalam, nu sham.*  
ۋە شولى - ۋە شولى *nu shale, nu she*  
*m* ۋە شە - ۋە شە *nu shah, nu shah.*  
*f.* ۋە شە - ۋە شە *nu shala, nu sha*

ۋە شولم - ۋە شولم *nu shala, nu sha*  
ۋە شولى - ۋە شولى *nu shala i, nu sha i.*  
ۋە شول - ۋە شول *nu shal, nu sha*  
ۋە شولى - ۋە شولى *nu shale, nu she*

PRESENT TENSE. I have become, etc

We have become, etc

SINGULAR

PLURAL.

شەيەم - شەيەم *shai yam, f. shai yam,*  
شەيەيە *shai ye.* etc  
*m* شەيەيە *shai dai.*  
*f.* شەيەيە *shai da*

شەيەيە - شەيەيە *shai ya, shai ya,*  
شەيەيە *shai ya i* etc  
شەيەيە *shai di*  
شەيەيە *shai di*

PLUPERFECT TENSE I had become, etc

We had become, etc

SINGULAR.

PLURAL.

شەيەيەم *shai nam.*  
شەيەيە *shai ne.*  
*m* شەيەيە *shai ruh*  
*f.* شەيەيە *shai ra*

شەيەيە *shai ra*  
شەيەيە *shai ra i*  
شەيەيە *shai ra*  
شەيەيە *shai ne, ra.*

DOUBTFUL PAST TENSE. I will have become, etc.      We would have become, etc.

## SINGULAR.

## PLURAL.

	شَوِي به وُم <i>shawai ba wum.</i>	شَوِي به وُو <i>shanvī ba wū.</i>
	شَوِي به وَي <i>shawai ba we.</i>	شَوِي به وَي <i>shanvī ba na-ī.</i>
m.	شَوِي به وُه <i>shawai ba wuh.</i>	شَوِي به وُو <i>shanvī ba wū.</i>
f.	شَوِي به وَه - وَ <i>shirī ba na.</i>	شَوِي به وَي - وَ <i>shirī ba we, wī.</i>

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I become, etc.

If we become, etc.

## SINGULAR.

## PLURAL.

کِ شَم <i>ki sham.</i>	کِ شُو <i>ki shū.</i>
کِ شِي <i>ki she.</i>	کِ شِي <i>ki sha-ī.</i>
کِ شِي <i>ki shī.</i>	کِ شِي <i>ki shī.</i>

AORIST TENSE. If I may become, etc.

If we may become, etc.

## SINGULAR.

## PLURAL.

کِ وُ شَم <i>ki wu sham.</i>	کِ وُ شُو <i>ki wu shū.</i>
کِ وُ شِي <i>hi wu she.</i>	کِ وُ شِي <i>ki wu sha-ī.</i>
کِ وُ شِي <i>ki wu shī.</i>	کِ وُ شِي <i>ki wu shī.</i>

PAST TENSE. If I became or were, etc.

If we became or were, etc.

## SINGULAR.

## PLURAL.

شَوِي { <i>کِ زَه</i> <i>ki zah</i> } <i>shwāe</i>	شَوِي { <i>کِ مَوْنِگ</i> <i>ki mūng</i> } <i>shwāe</i>
OR { <i>کِ تَه</i> <i>ki tah</i> } OR	OR { <i>کِ تَاسُو</i> <i>ki tāsū</i> } OR
شَوِي { <i>کِ هَغَه</i> <i>ki haghah</i> } <i>shwai.</i>	شَوِي { <i>کِ هَغَه</i> <i>ki haghah</i> } <i>shwai.</i>
<i>هَغَه</i> <i>hagha, f.</i>	<i>هَغِي</i> <i>haghe, f.</i>

PLUPERFECT TENSE. If I had been, etc.

If we had been, etc.

## SINGULAR.

## PLURAL.

m. شَوِي وَي { <i>کِ زَه</i> <i>ki zah</i> } <i>shawai wai.</i>	شَوِي وَي { <i>کِ مَوْنِگ</i> <i>ki mūng</i> } <i>shanvī</i>
{ <i>کِ تَه</i> <i>ki tah</i> }	{ <i>کِ تَاسُو</i> <i>ki tāsū</i> } <i>wai.</i>
f. شَوِي وَي { <i>کِ هَغَه</i> <i>ki haghah</i> } <i>shirī wai.</i>	شَوِي وَي { <i>کِ هَغَه</i> <i>ki haghah</i> } <i>shirī</i>
<i>هَغَه</i> <i>hagha, f.</i>	<i>هَغِي</i> <i>haghe, f.</i> } <i>wai.</i>

DOUBTFUL PAST TENSE. I will have been, etc.

We will have been, etc.

## SINGULAR

m.	ه یم	{ شوی <i>sharai</i> }	<i>ba yam.</i>
	ه یی	{ }	<i>ba ye.</i>
f.	ه دی	{ شو <i>shuri</i> }	<i>ba pi.</i>

## PLURAL

	ه یو	{ شوی <i>shari</i> }	<i>ba ya.</i>
	ه یی	{ }	<i>ba ya-i.</i>
	ه دی	{ شو <i>shuri</i> }	<i>ba pi.</i>

## IMPERATIVE MOOD.

Become thou, let him become.

Become ye, let them become.

## SINGULAR.

ه شه - شه *ru sha, sha.*  
 or ه شی *haqhaq di shi*, or  
 ه دی *ru di shi.*

## PLURAL.

ه شی - شی *ru sha-i, shi.*  
 or ه شی *haqhaq di shi*, or  
 ه دی *ru di shi.*

GERUND.—*m.* شون *shan*, *f.* شونه *shana* (becoming, being).PRESENT PARTICIPLE.—شول *shal*, *f.* شوله *shala* (been, become)ACTIVE PARTICIPLE.—شودکی *shanai* or شویی *shani* (becomer).PASSIVE PARTICIPLE.—شولی *shalai* or شوی *shai* (having become).

a. In all the compound tenses the participle undergoes inflection for gender with each person in both numbers, as shown above

83. THE TRANSITIVE VERB (*fi'ali-mut'addi*)—The active or transitive verb denotes action passing from an agent to an object. It has an active and a passive voice, and is distinguished by the *instrumental* construction of its past tenses in the active voice, and by the termination of the infinitive mood in *al* or *ul*.

a. Simple transitive verbs, in the tenses of present time, govern the accusative case, but causals, verbs of giving, telling, etc., govern the dative case.

b. The passive voice is formed by conjugating the past participle with the several tenses of the auxiliaries کدل *kedil* and شول *shal*.

c. Transitive verbs include all causals and derivatives, whose infinitive mood ends in *al*, *ul*. And they are formed from intransitives, whether primitive or

derivative, by changing the terminal *ل al* or *يدل edal* of the infinitive into *ول wul*. Ex.—

خندل <i>khandal</i> , to laugh.	خندول <i>khandarwul</i> , to make laugh.
زنگل <i>zangal</i> , to swing.	زنگول <i>zangarwul</i> , to make swing.
ژرل <i>jaral</i> , to cry.	ژرول <i>jararwul</i> , to make cry.
خوئیدل <i>khwa-edal</i> , to slip.	خویدول <i>khwayarwul</i> , to make slip.
شلیدل <i>shledal</i> , to tear.	شلول <i>shlarwul</i> , to rend, tear.
کریدل <i>karedal</i> , to parch.	کرول <i>kararwul</i> , to scorch, dry.

84. The active voice (*faṣli-m'arūf*) of transitive verbs is conjugated according to the general rules explained in the preceding pages, and as shown in the following paradigm of the regular transitive verb *هل wahal* (to strike).

INFINITIVE MOOD. هل *wahal* (to strike).

#### INDICATIVE MOOD.

PRESENT TENSE. I strike, etc.

SINGULAR.

وهم *waham*.

وهي *wahe*.

وهي *wahī*.

We strike, etc.

PLURAL.

وهو *wahū*.

وهي *waha-ī*.

وهي *wahī*.

AORIST TENSE. I may strike, etc.

SINGULAR.

وهم *wu waham*.

وهي *wu wahe*.

وهي *wu wahī*.

We may strike, etc.

PLURAL.

وهو *wu wahū*.

وهي *wu waha-ī*.

وهي *wu wahī*.

FUTURE TENSE. I will or shall strike, etc.

SINGULAR.

وهم *wu ba waham*.

وهي *wu ba wahe*.

وهي *wu ba wahī*.

We will or shall strike, etc.

PLURAL.

وهو *wu ba wahū*.

وهي *wu ba waha-ī*.

وهي *wu ba wahī*.

IMPERFECT TENSE. Form I.—I, etc., was striking him, etc. I, etc., was striking them.

SINGULAR.			PLURAL.		
m.	{ واحد	ما mā	{ واحد	ما mā	nahal
		تا tā		تا tā	
	{ وحل	هغه haḡḡah		هغه haḡḡah	
		هغهي haḡḡe f.		هغهي haḡḡe	
f.	{ وحله	مونه mānga	{ وحلي	مونه mānga	nahale
		تاسو tāsu		تاسو tāsu	
		هغو haḡḡo		هغو haḡḡo	

IMPERFECT TENSE. Form II.—He, she, it was striking me, thee, etc. us, you, etc.

SINGULAR.		PLURAL.	
	ز وځلم zah paḡalam		موښک وځلو māng nahalū
	ته وځلي tah nahale		تاسو وځلي tāsu nahala-i
m.	واحد - وحل haḡḡah pāḡah, nahal		هغه وحل haḡḡah nahal
f.	هغه وحله haḡḡa nahala		هغهي وحلي - وحلي haḡḡe nahale, nahali

PAST TENSE. Form I.—I, etc., did strike him, etc. I, etc., did strike them.

SINGULAR.			PLURAL.		
m.	{ وړاوه	ما mā	{ وړوحل	ما mā	pu nahal
		تا tā		تا tā	
	{ وړوحل	هغه haḡḡah		هغه haḡḡah	
		هغهي haḡḡe		هغهي haḡḡe	
f.	{ وړوحله	مونه mānga	{ وړوحلي	مونه mānga	pu nahale
		تاسو tāsu		تاسو tāsu	
		هغو haḡḡo		هغو haḡḡo	

PAST TENSE. Form II.—He, etc., did strike or struck me, etc. us, etc.

SINGULAR.		PLURAL.	
	ز وړ وځلم zah pu paḡalam		موښک وړ وځلو māng pu nahala
	ته وړ وځلي tah pu nahale		تاسو وړ وځلي tāsu pu nahala-i
m.	واحد وړاوه haḡḡah pu pāḡah		هغه وړوحل haḡḡah pu pāḡah
f.	هغه وړوحله haḡḡa pu nahala		هغهي وړوحلي haḡḡe pu pāḡah



CONTINUATIVE PAST. Form I.—I, etc., used to strike him, etc. them.

SINGULAR.		PLURAL.	
m.	واھه به	ما mā	wāhah ba
	وهل به	تا tā	wahal ba
	هغه haghah	هغه haghah	
	etc.	etc.	
	مونگه mūnga	مونگه mungā	
f.	تاسو tāsū	تاسو tāsū	
	هغه haghō	هغه haghō	wahale ba
	وهله به	وهلي به	

CONTINUATIVE PAST. Form II.—He, etc., used to strike me, etc. us, etc.

SINGULAR.		PLURAL.	
m.	زد وھلم به zah wahalam ba	مونگ وھلو به mūng wahalū ba	
	ته وھلي به tah wahale ba	تاسو وھلي به tāsū wahala-ī ba	
	هغه واهه به haghah wāhah ba	هغه وھل به haghah wahal ba	
	هغه وھله به haghā wahala ba	هغي وھلي به haghe wahale ba	

PERFECT TENSE. Form I.—I, etc., have struck him, etc. them.

SINGULAR.		PLURAL.	
m.	وهلي دي	ما mā	wahalai dai
	تا tā	تا tā	wahali dī
	هغه haghah	هغه haghah	
	etc.	etc.	
	مونگه mūnga	مونگه mūnga	
f.	تاسو tāsū	تاسو tāsū	
	هغه haghō	هغه haghō	wahali dā
	وهل ده	وهل دي	

PERFECT TENSE. Form II.—He, etc., has struck me, etc. us, etc.

SINGULAR.		PLURAL.	
m.	زه وھلي یم zah wahalai yam	مونگ وھلي یو mūng wahali yū	
	ته وھلي یی tah wahalai ye	تاسو وھلي یی tāsū wahali ya-ī	
	هغه وھلي دي haghah wahalai dai	هغه وھلي دي haghah wahali dī	
	هغه وھل ده haghā wahali da	هغي وھلي دي haghe wahali dī	

PLUPERFECT TENSE. Form I.—I, etc., had struck him, etc. them.

SINGULAR.			PLURAL.			
m.	وَحَلِي ۆد	ما mā تا tā هع haqlah etc. مونگا mūnga تاسو tāsu	nahalaiπuh	وَحَلِي ۆد	ما mā تا tā هع haqlah etc. مونگا mūnga تاسو tāsu	nahaliπu
f.	وَحَلِي ۆد	هع haqlō	nahaliπa	وَحَلِي ۆد	هع haqlō	nahaliπe

PLUPERFECT TENSE Form II.—He, etc., had struck me, etc. us, etc.

SINGULAR.		PLURAL.	
	ۆد وَحَلِي ۆم $zah\ nahalai\pi um$		مونغ وَحَلِي ۆد $m\bar{u}ng\ nahali\pi a$
	ۆد وَحَلِي ۆی $tah\ nahalai\pi o$		تاسو وَحَلِي ۆی $t\bar{a}su\ nahali\pi a-i$
m.	ۆد وَحَلِي ۆد هع $haqlah\ nahalai\pi uh$		ۆد وَحَلِي ۆد هع $haqlah\ nahali\pi u$
f.	ۆد وَحَلِي ۆد هع $haqla\ nahali\pi a$		ۆد وَحَلِي ۆد هع $haql\bar{e}\ nahali\pi e$

DOUBTFUL PAST TENSE Form I.—I, etc., would have struck him, etc. them

SINGULAR.		PLURAL.			
m. ۆد وَحَلِي ۆی	<div> <div>ما mā</div> <div>تا tā</div> <div>هع haqlah</div> <div>etc.</div> <div>مونغ mānga</div> <div>تاسو tāsu</div> </div>	ba nahalai πi	ۆد وَحَلِي ۆی	<div> <div>ما mā</div> <div>تا tā</div> <div>هع haqlah</div> <div>etc.</div> <div>مونغ mānga</div> <div>تاسو tāsu</div> </div>	ba nahali πi
f. ۆد وَحَلِي ۆی	هع haqlō	ba nahali πi	ۆد وَحَلِي ۆی	هع haqlō	ba nahali πi

DOUBTFUL PAST TENSE Form II.—He, etc., would have struck me, etc. them.

SINGULAR.		PLURAL.	
	ۆد وَحَلِي ۆم $zah\ ba\ nahalai\pi y\bar{a}i$		مونغ وَحَلِي ۆد $m\bar{u}ng\ la\ ra's\bar{a}h\ ya$
	ۆد وَحَلِي ۆی $tah\ ba\ nahalai\pi y\bar{e}$		تاسو وَحَلِي ۆی $t\bar{a}su\ la\ ra's\bar{a}h\ ya-i$
	ۆد وَحَلِي ۆی هع $haqlah\ la\ ra's\bar{a}h\ ya-i$		ۆد وَحَلِي ۆی هع $haqlah\ la\ ra's\bar{a}h\ ya-i$
	ۆد وَحَلِي ۆی هع $haql\bar{a}\ la\ ra's\bar{a}h\ ya-i$		ۆد وَحَلِي ۆی هع $haql\bar{e}\ la\ ra's\bar{a}h\ ya-i$

## IMPERATIVE MOOD.

Strike thou ; let him strike.

SINGULAR.

وَهْ - زُ وَا *waha, nu waha*  
 or هَاغْ دِي وَا *haghah di wahi* or  
 زُ دِي وَا *nu di wahi*

Strike ye ; let them strike.

PLURAL.

وَهْ - زُ وَا *waha-i, nu waha-i*  
 or هَاغْ دِي وَا *haghah di wahi* or  
 زُ دِي وَا *nu di wahi*

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I strike, etc.

SINGULAR.

كِي وَا *ki waha*  
 كِي وَا *ki waha*  
 كِي وَا *ki wahi*

If we strike, etc.

PLURAL.

كِي وَا *ki waha*  
 كِي وَا *ki waha-i*  
 كِي وَا *ki wahi*

PAST TENSE. Form I.—If I, etc., had struck him, etc.

them.

SINGULAR.

m. وَا *ma* } *wahalai*  
 وَا *tā* } *wai*  
 هَاغْ *haghah* }  
 هَاغْ *haghe* }  
 مَوْنَكْ *mānga* }  
 f. وَا *tāsū* } *wahali*  
 وَا *hagho* } *wai*

PLURAL.

وَا *mā* } *wahali*  
 وَا *tā* } *wai*  
 هَاغْ *haghah* }  
 هَاغْ *haghe* }  
 مَوْنَكْ *mānga* }  
 وَا *tāsū* } *wahali*  
 وَا *hagho* } *wai*

PAST TENSE. Form II.—If he, etc., had struck me, etc.

us, etc.

SINGULAR.

كِي زَهْ وَا *ki zah wahalai wai*  
 كِي تَهْ وَا *ki tah wahalai wai*  
 m. هَاغْ وَا *haghah wahalai wai*  
 f. هَاغْ وَا *hagha wahali wai*

PLURAL.

كِي مَوْنَكْ وَا *ki māng wahali wai*  
 كِي تَاسُ وَا *ki tāsū wahali wai*  
 هَاغْ وَا *haghah wahali wai*  
 هَاغْ وَا *haghe wahali wai*

FUTURE TENSE. Form I.—If I, etc., would have struck him, etc. them.

SINGULAR.			PLURAL.			
m. وحلي	ما	li mā	ba pa-ha-	ما	li mā	ba pa-ha-
ز	تا	ki tā	lai pa-h	تا	ki tā	li pa
	دع	li haḡḡah		دع	li haḡḡah	
	دعي	ki haḡḡe		دعي	li haḡḡe	
	مورگ	li mānga		مورگ	li mānga	
f. وحلي	تا	ki tāsa	ba pa-ha-	تا	li tāsa	ba pa-ha-
و	دعو	li haḡḡo	li pa	دعو	ki haḡḡo	li pa

FUTURE TENSE. Form II.—If he, etc., would have struck me, etc. us, etc.

SINGULAR.			PLURAL.		
م	وحلي	li māng ba paḥaḥi pa	ما	وحلي	li māng ba paḥaḥi pa
ت	وحلي	li tāh ba paḥaḥi pa	تا	وحلي	li tāsa ba paḥaḥi pa-i
د	وحلي	li haḡḡah ba paḥaḥi pa	دع	وحلي	li haḡḡah ba paḥaḥi pa
د	وحلي	li haḡḡe ba paḥaḥi pa	دعي	وحلي	li haḡḡe ba paḥaḥi pa

# POTENTIAL MOOD.

PRESENT TENSE. I can strike, etc.

We can strike, etc.

SINGULAR.			PLURAL.		
m. شم	پاهالي	sham	شو	پاهالي	sha
شي	پاهالي	she	شي	پاهالي	sha-i
f. شي	پاهالي	shi	شي	پاهالي	shi

PAST TENSE. Form I.—I, etc., could have struck him, etc. them.

SINGULAR.			PLURAL.		
م. وحلي شد	ما	ma	وحلي شو	ما	ma
	تا	ta		تا	ta
	دع	haḡḡah		دع	haḡḡah
	دعي	haḡḡe		دعي	haḡḡe
	مورگ	maḡḡa		مورگ	maḡḡa
	تا	ta		تا	ta
ف. وحلي شد	دعو	haḡḡo	وحلي شي	دعو	haḡḡo

PAST TENSE. Form II.—He, etc., could have struck me, etc. us, etc.

SINGULAR.

PLURAL.

زه وھلي شوم *zah wahalai shwam*  
 ته وھلي شوي *tah wahalai shwe*  
 هغه وھلي شه *haghah wahalai shah*  
 هغه وھل ش *hagha wahali sha*

مونگ وھلي شوو *mūng wahatī shwū*  
 تاسو وھلي شوئ *tāsū wahatī shwa-i*  
 هغه وھلي شوو *haghah wahatī shwū*  
 هغي وھل شوي *haghe wahali shwe*

FUTURE TENSE. Form I.—I, etc., would have struck him, etc. them.

SINGULAR.

PLURAL.

m. به وھلي  $\left\{ \begin{array}{l} ما mā \\ تا tā \\ هغه haghah \\ هغي haghe \\ مونگ mūnga \end{array} \right\}$  *ba wahalai shah*  
 f. به وھل  $\left\{ \begin{array}{l} تاسو tāsū \\ هغو hagho \end{array} \right\}$  *ba wahali sha*

به وھلي  $\left\{ \begin{array}{l} ما mā \\ تا tā \\ هغه haghah \\ هغي haghe \\ مونگ mūnga \end{array} \right\}$  *ba wahatī shwū*  
 به وھل  $\left\{ \begin{array}{l} تاسو tāsū \\ هغو hagho \end{array} \right\}$  *ba wahali shwe*

FUTURE TENSE. Form II.—He, etc., would have struck me, etc. us, etc.

SINGULAR.

PLURAL.

زه به وھلي شوم *zah ba wahalai shwam* مونگ به وھلي شوو *mūng ba wahatī shwū*  
 ته به وھلي شوي *tah ba wahalai shwe* تاسو به وھلي شوئ *tāsū ba wahatī shwa-i*  
 هغه به وھلي شه *haghah ba wahalai shah* هغه به وھلي شوو *haghah ba wahatī shwū*  
 هغه به وھل ش *hagha ba wahali sha* هغي به وھل شوي *haghe ba wahali shwe*

GERUND.—m. وھون *wahūn*, f. وھنه *wahana*, a striking.

PRESENT PARTICIPLE.—m. واهه *wāhah*, f. وھله *wahala*, striking.

ACTIVE PARTICIPLE.—وهونکي *wahūnkai* or وھوني *wahūnai*, a striker.

PAST PARTICIPLE.—m. وھلي *wahalai*, f. وھل *wahali*, struck.

α. In the Imperfect, Past, and other Tenses that have two forms, the first form shows the pronouns in the instrumental case as the agents in the sentence, and the verb in the third person, in both genders and numbers, to agree with the object (which is understood) in the nominative case. Ex. ما سري واهه *mā sarai wāhah* (I was beating a man), تا سري واهه *tā sarai wāhah* (thou wast beating a man), and so on. ما ښځه وھله *mā kkhadza wahala* (I was beating a woman), تا *tā*—, etc.,

thou wast—, and so on. *ما سري وحل mā sarī nahal* (I was beating men), etc.  
*ما سني وحلي mā kkhadze nahale* (I was beating women), etc. And so on for  
 all the tenses.

The second form shows the pronouns as the object in the nominative case, the  
 agent in the instrumental case being understood. Ex. *ز سري وحلم zah sarī*  
*nahalam* (a man beat me), etc. The first and second persons make no change for  
 gender either in the singular or the plural. The third person = the same as is used  
 in the first form.

6 The Imperfect and other past tenses of transitive verbs have really a  
 passive construction, which is necessary for the government of the instrumental  
 case with which such tenses alone are used. Ex. *ما سري وحلي دي mā sarī*  
*nahalai dai*, literally, a man is beaten by me, that is, I have beaten a man.  
 And so on *mutatis mutandis* for all past tenses.

85. The Passive Voice (*fa'li-majhūl*) of transitive verbs is formed by  
 conjugating the past participle with the auxiliaries *كدل kedal*, and *شول*  
*shul*, as shown in the following paradigm of the passive voice of the  
 regular transitive verb *وحل nahal* (to strike)

INFINITIVE MOOD. *وحلي كيدل nahalai kedal* (to be struck).

#### INDICATIVE MOOD.

PRESENT TENSE. I am being struck, etc.

We are being struck

SINGULAR.			PLURAL.		
م.	کرم	{ وحلي nahalai }	کرم	{ وحلي nahalai }	کرم
	کري	{ }	کري	{ }	کري
ف.	کري	{ وحلي nahali }	کري	{ وحلي nahali }	کري

ANOTHER TENSE. I may be struck, etc.

We may be struck, etc.

SINGULAR.			PLURAL.		
م.	کرم	{ وحلي و وحلي r-a' a' a' ai }	کرم	{ وحلي و وحلي r-i r-a' ai }	کرم
	کري	{ }	کري	{ }	کري
ف.	کري	{ وحلي و وحلي r-a' a' ai }	کري	{ وحلي و وحلي r-i r-a' ai }	کري

FUTURE TENSE. I shall or will be struck, etc.

SINGULAR.

m.	کیرم	به	وَهْلِي	<i>wahalai ba</i>	<i>kegam</i>
	کیرې				<i>kege</i>
f.	کیرې	به	وَهْلِي	<i>wahali ba</i>	<i>kegi</i>

IMPERFECT TENSE. I was being struck, etc.

SINGULAR.

m.	کیدم		وَهْلِي	<i>wahalai</i>	<i>kedam</i>
	کیدی				<i>kede</i>
	کیده				<i>kedah</i>
f.			وَهْلِي	<i>wahali</i>	<i>kedala</i>

PAST TENSE. I was struck, etc.

SINGULAR.

m.	کیدم		وَهْلِي	<i>wu wahalai</i>	<i>kedam</i>
	کیدی				<i>kede</i>
	کیده				<i>kedah</i>
f.			وَهْلِي	<i>wu wahali</i>	<i>kedala</i>

CONTINUATIVE PAST TENSE. I used to be struck, etc.

SINGULAR.

m.	کیدم		وَهْلِي	<i>wahalai ba</i>	<i>kedam</i>
	کیدی				<i>kede</i>
	کیده				<i>kedah</i>
f.			وَهْلِي	<i>wahali ba</i>	<i>kedala</i>

PERFECT TENSE. I have been struck, etc.

SINGULAR.

m.	یم		وَهْلِي	<i>wahalai shawai</i>	<i>yam</i>
	یې				<i>ye</i>
	دې				<i>dai</i>
f.			وَهْلِي	<i>wahali shini</i>	<i>da</i>

PLUPERFECT TENSE. I had been struck, etc.

SINGULAR.

m.	وَم		وَهْلِي	<i>wahalai shawai</i>	<i>wum</i>
	وي				<i>we</i>
	وِه				<i>wuh</i>
f.			وَهْلِي	<i>wahali shini</i>	<i>wa</i>

We shall or will be struck, etc.

PLURAL.

	کیرم	به	وَهْلِي	<i>wahali ba</i>	<i>kegu</i>
	کیرې				<i>kega-i</i>
	کیرې	به	وَهْلِي	<i>wahali ba</i>	<i>kegi</i>

We were being struck, etc.

PLURAL.

	کیدم		وَهْلِي	<i>wahali</i>	<i>kedu</i>
	کیدې				<i>keda-i</i>
	کیدل				<i>kedal</i>
			وَهْلِي	<i>wahali</i>	<i>kedale</i>

We were struck, etc.

PLURAL.

	کیدم		وَهْلِي	<i>wu wahali</i>	<i>kedu</i>
	کیدې				<i>keda-i</i>
	کیدل				<i>kedal</i>
			وَهْلِي	<i>wu wahali</i>	<i>kedale</i>

We used to be struck, etc.

PLURAL.

	کیدم		وَهْلِي	<i>wahali ba</i>	<i>kedu</i>
	کیدې				<i>keda-i</i>
	کیدل				<i>kedal</i>
			وَهْلِي	<i>wahali ba</i>	<i>kedale</i>

We have been struck, etc.

PLURAL.

	یم		وَهْلِي	<i>wahali shawi</i>	<i>yū</i>
	یې				<i>ya-i</i>
	دې				<i>dī</i>
			وَهْلِي	<i>wahali shini</i>	<i>dī</i>

We had been struck, etc.

PLURAL.

	وَم		وَهْلِي	<i>wahali shawi</i>	<i>wū</i>
	وي				<i>wa-i</i>
	وِه				<i>wū</i>
			وَهْلِي	<i>wahali shini</i>	<i>we, wī</i>





86. Transitive verbs, whether they end in *ج al* or *ل wul* in the infinitive mood, are all conjugated on the model of the verb *هل wahal* (to strike).

a. But they are not all of the same uniform construction throughout their conjugations. On the contrary, they comprise a number of irregular and defective verbs, whose present and past tenses are formed from separate verbal roots in order to complete the paradigm.

87. All transitive verbs, however, exclusive of causals and derivatives (which are noticed hereafter separately in Art. 101), may be reduced to three classes, according to the methods of forming their present and past tenses in the active voice.

88. CLASS I. comprises all regular primitive transitive verbs. They are conjugated regularly according to the model previously given (see *هل wahal*, to strike). That is to say, they form the tenses of present time direct from the verbal root (derived by rejecting the final *ل al* of the infinitive mood), and those of past time from the infinitive itself, as shown in the subjoined examples, and as previously explained in Art. 74 and 75.

INFINITIVES.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
آچول } to cast <i>ācharvul</i>	آچوم <i>ācharvum</i>	واچوم <i>wācharvum</i>	وا به چوم <i>wā ba charvum</i>	آچول <i>ācharvul</i>	واچول <i>wācharvul</i>	آچولي دي <i>ācharvulai dai</i>
چرول } to twirl <i>churlavul</i>	چرلوم <i>churlavum</i>	و چرلوم <i>wu churlavum</i>	و به چرلوم <i>wu ba churlavum</i>	چرول <i>churlavul</i>	و چرول <i>wu churlavul</i>	چرولي دي <i>churlavulai dai</i>
ساتل } to keep <i>sātal</i>	ساتم <i>sātam</i>	و ساتم <i>wu sātam</i>	و به ساتم <i>wu ba sātam</i>	ساتل <i>sātal</i>	و ساتل <i>wu sātal</i>	ساتلي دي <i>sātalai dai</i>
شرل } to expel <i>sharal</i>	شرم <i>sharam</i>	و شرم <i>wu sharam</i>	و به شرم <i>wu ba sharam</i>	شرل <i>sharal</i>	و شرل <i>wu sharal</i>	شرلي دي <i>sharalai dai</i>
لرل } to stir <i>laral</i>	لرم <i>laram</i>	و لرم <i>wu laram</i>	و به لرم <i>wu ba laram</i>	لرل <i>laral</i>	و لرل <i>wu laral</i>	لرلي دي <i>laralai dai</i>
لل } to utter <i>lal</i>	لم <i>lam</i>	و لم <i>wu lam</i>	و به لم <i>wu ba lam</i>	لل <i>lal</i>	و لل <i>wu lal</i>	للي دي <i>lalai dai</i>

89. CLASS II. comprises those transitive verbs that form the tenses of present time by altering the terminal letters of the verbal root, but retain the root or the infinitive itself unchanged for the tenses of past time. This class contains many verbs, but they may all be included in six orders, according to their changes of the root for the present tenses. The examples given with each order respectively include most of the verbs belonging to it, or at least such as are commonly used.

a. Order I.—In transitive verbs of this order the terminal *ست* *st*, or *شت* *st* of the verbal root is rejected and replaced by *ل* *al* in the present tenses, and if preceded by a long vowel it also suffers elision, as is shown in the following examples. The verbs *آهوستل* *āghostal* (to wear) and *لوتل* *lawstal* (to scatter) are exceptions to this rule. The first, following its original in the Persian, replaces the terminal letters of the root by *ند* *nd*, and the second by *ن* *n*.

INFINITIVE.	PRESENT			PAST		
	PRESENT	AORIST	FUTURE.	IMPERFECT	PAST	PERFECT
آهستل } to take <i>āhstal</i>	آهلم <i>āhlam</i>	واهلم <i>wāhlam</i>	واهلم <i>wā ba hlām</i>	آهست <i>āhst</i>	واهست <i>wāhst</i>	آهستی دی <i>āh/istai dai</i>
راوستل } to send <i>rāustal</i>	راولم <i>rāulam</i>	راولم <i>rāulam</i>	راولم <i>rā ba nulam</i>	راوست <i>rāust</i>	راووست <i>rā wust</i>	راوستی دی <i>rāustai dai</i>
سکستل } to shear <i>shstal</i>	سکلم <i>shlam</i>	وسکلم <i>wushlam</i>	وسکلم <i>wu ba shlam</i>	سکست <i>shst</i>	وسکست <i>wushst</i>	سکستی دی <i>shstai dai</i>
لوتل } to read <i>lustal</i>	لولم <i>lulam</i>	لولم <i>lulam</i>	لولم <i>lu ba lulari</i>	لوتل <i>lust</i>	لولت <i>lult</i>	لوتی دی <i>lustai dai</i>
وشتل } to throw <i>wshstal</i>	ولم <i>wlam</i>	ولم <i>wlam</i>	ولم <i>wu ba wshlari</i>	وشتل <i>wshst</i>	وشت <i>wshst</i>	وشتی دی <i>wshstai dai</i>
آهوستل } to wear <i>āghostal</i>	آهستم <i>āghostam</i>	واهستم <i>wāghostam</i>	واهستم <i>wā ghostam</i>	آهوست <i>āghost</i>	واهوست <i>wāghost</i>	آهوستی دی <i>āghostai dai</i>
لوتل } to scatter <i>lawstal</i>	لولم <i>lawlam</i>	لولم <i>lawlam</i>	لولم <i>lu ba lawlam</i>	لوتل <i>lawst</i>	لوتل <i>lawst</i>	لوتی دی <i>lawstai dai</i>

b. Order II.—In transitive verbs of this order the terminal kkht ڪٽ of the verbal root is rejected and replaced by r in the present tenses. The verb سڪيٽل *skakkhtal* (to cut out, as a dress, pattern, etc), takes nr ٺر, and غويٽل *ghokkhtal* (to want), inserts an ā before the r in the present tenses. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<u>آويٽل</u> } to <i>ārukhtal</i> } change	<u>آورم</u> <i>āwram</i>	<u>واورم</u> <i>wāwram</i>	<u>وا به ورم</u> <i>wā ba wram</i>	<u>آويٽ</u> <i>ārukht</i>	<u>وا ويٽ</u> <i>wā rukht</i>	<u>آويٽي دي</u> <i>ārukhtai dai</i>
<u>سڪيٽل</u> } to clip <i>skakkhtal</i> } out	<u>سڪنرم</u> <i>skanram</i>	<u>وسڪنرم</u> <i>wu skanram</i>	<u>و به سڪنرم</u> <i>wu ba skanram</i>	<u>سڪيٽ</u> <i>skakkht</i>	<u>وسڪيٽ</u> <i>wu skakkht</i>	<u>سڪيٽي دي</u> <i>skakkhtai dai</i>
<u>غويٽل</u> } to <i>ghokkhtal</i> } want	<u>غوارم</u> <i>ghwāram</i>	<u>وغوارم</u> <i>wu ghwāram</i>	<u>و به غوارم</u> <i>wu ba ghwāram</i>	<u>غويٽ</u> <i>ghokht</i>	<u>وغويٽ</u> <i>wu ghokht</i>	<u>غويٽلي دي</u> <i>ghokhtalai dai</i>
<u>نغيٽل</u> } to <i>nghakkhtal</i> } roll up	<u>نغرم</u> <i>ngharam</i>	<u>ونغرم</u> <i>wu ngharam</i>	<u>و به نغرم</u> <i>wu ba ngharam</i>	<u>نغيٽ</u> <i>nghakkht</i>	<u>ونغيٽ</u> <i>wu nghakkht</i>	<u>نغيٽي دي</u> <i>nghakkhtai dai</i>

c. Order III. includes those transitive verbs ending in al in the infinitive, whose last radical letter is d. In the present tenses this letter is simply dropped, and if it be preceded by a long vowel it also is rejected. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<u>اودل</u> } to <i>ūdal</i> } weave	<u>اوم</u> <i>ūnam</i>	<u>واوم</u> <i>wu ūnam</i>	<u>و به اوم</u> <i>wu ba ūnam</i>	<u>اود</u> <i>ūd</i>	<u>واود</u> <i>wu ūd</i>	<u>اودلي دي</u> <i>ūdalai dai</i>
<u>آوريدل</u> } to <i>āwredal</i> } hear	<u>آورم</u> <i>āwram</i>	<u>واورم</u> <i>wāwram</i>	<u>وا به ورم</u> <i>wā ba wram</i>	<u>آوريد</u> <i>āwred</i>	<u>واوريد</u> <i>wāwred</i>	<u>آوريدلي دي</u> <i>āwredalai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT	AORIST	FUTURE	IMPERFECT	PAST	PERFECT
پیرودل } to buy <i>pīrodal</i>	پیرم <i>pīram</i>	و پیرم <i>vu pīram</i>	و به پیرم <i>vu ba pīram</i>	پیرد <i>pīrod</i>	و پیرد <i>vu pīrod</i>	پیرودلی دی <i>pīrodalai dai</i>
پیزندل } to <i>pejandal</i> know	پیزنه <i>pejanam</i>	و پیزم <i>vu pejanam</i>	و نه پیزم <i>vu ba pejanam</i>	پیزد <i>pejand</i>	و پیزد <i>vu pejand</i>	پیزندلی دی <i>pejandalai dai</i>
پشتیدل } to ask <i>pukhtedal</i>	پشتم <i>pukhtam</i>	و پشتم <i>vu pukhtam</i>	و نه پشتم <i>vu ba pukhtam</i>	پشتید <i>pukht'ed</i>	و پشتید <i>vu pukhted</i>	پشتیدلی دی <i>pukhtedai dai</i>
رودل } to reap <i>rardal</i> to suck	رزم <i>raram</i>	و رزم <i>vu raram</i>	و به رزم <i>vu ba raram</i>	رود <i>rard</i>	و رود <i>vu rard</i>	رودلی دی <i>rardalai dai</i>
سپردل } to un- <i>spardal</i> ravel	سپرم <i>sparam</i>	و سپرم <i>vu sparam</i>	و نه سپرم <i>vu ba sparam</i>	سپرد <i>spard</i>	و سپرد <i>vu spard</i>	سپردلی دی <i>spardalai dai</i>
لودل } to <i>lardal</i> utter	لوم <i>lamam</i>	و لوم <i>vu lamam</i>	و نه لوم <i>vu ba lamam</i>	لود <i>lard</i>	و لود <i>vu lard</i>	لودلی دی <i>lardalai dai</i>
نغردل } to <i>ngardal</i> swallow	نغرم <i>ngaram</i>	و نغرم <i>vu ngaram</i>	و نه نغرم <i>vu ba ngaram</i>	نگرد <i>ngard</i>	و نگرد <i>vu ngard</i>	نغردلی دی <i>ngardalai dai</i>

d. Order IV. comprises verbs of two syllables, each of which is formed by the short vowel *zabar* — *a*, in the infinitive mood. They form the present tenses by substituting the long vowel *i* *a* for the penultimate short one. Some of the verbs of this order are both transitive and intransitive. Examples:

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
دنگل } to leap <i>dangal</i>	دانگم <i>dangam</i>	و دانگم <i>vu dangam</i>	و نه دانگم <i>vu ba dangam</i>	دنگل <i>dangal</i>	و دنگل <i>vu dangal</i>	دنگلی دی <i>dangalai dai</i>
غبل } to bark <i>ghabal</i>	عابم <i>ghabam</i>	و عابم <i>vu ghabam</i>	و نه عابم <i>vu ba ghabam</i>	غبل <i>ghabal</i>	و غبل <i>vu ghabal</i>	غبلی دی <i>ghabalai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
لَنِبل } to bathe <i>lanbal</i>	لَانَبِم <i>lānbam</i>	وُ لَانَبِم <i>wu lānbam</i>	وُ بَه لَانَبِم <i>wu ba lānbam</i>	لَنِبل <i>lanbal</i>	وُ لَنِبل <i>wu lanbal</i>	لَنِبَلِي دِي <i>lanbalai dai</i>
نَرَال } to shout <i>naral</i>	نَارِم <i>nāram</i>	وُ نَارِم <i>wu nāram</i>	وُ بَه نَارِم <i>wu ba nāram</i>	نَرَال <i>naral</i>	وُ نَرَال <i>wu naral</i>	نَرَالِي دِي <i>naralai dai</i>
وَيَال } to speak <i>wayal</i>	وَايِم <i>wāyam</i>	وُ وَايِم <i>wu wāyam</i>	وُ بَه وَايِم <i>wu ba wāyam</i>	وَيَال <i>wayal</i>	وُ وَيَال <i>wu wayal</i>	وَيَالِي دِي <i>wayalai dai</i>

e. Order V. includes those verbs, whose root ending in ت *t*, change it to ز *z* or خ *dz* in the present tenses. They are distinguished as having both a transitive and intransitive signification sometimes. The verb بوتلل *botlal* (to lead) drops both its final letters for the root. The verb نَجَتَل *njatal* (to imbed) takes ن *n* instead of ز *z* or خ *dz* in the present tenses. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
اَرَتَل } to aratal } widen	اَرَزَم <i>arzam</i>	وُ اَرَزَم <i>wu arzam</i>	وُ بَه اَرَزَم <i>wu ba arzam</i>	اَرَت <i>arat</i>	وُ اَرَت <i>wu arat</i>	اَرَتَلِي دِي <i>aratalai dai</i>
بوتلل } to botlal } lead	بوزَم <i>bozam</i>	بوزَم <i>bozam</i>	بَو بَه زَم <i>bo ba zam</i>	بوت <i>bot</i>	بوت <i>bot</i>	بوتَلَلِي دِي <i>botlalai dai</i>
پَرَانَتَل } to prānatal } open	پَرَانَدْزَم <i>prānadzam</i>	پَرَانَدْزَم <i>prānadzam</i>	پَرَا بَه نَدْزَم <i>prā ba nadzam</i>	پَرَانَت <i>prānat</i>	پَرَانَت <i>prānat</i>	پَرَانَتَلِي دِي <i>prānatalai dai</i>
مِيتَل } to mītal } piss	مِيتْخَم <i>mīdzam</i>	وُ مِيتْخَم <i>wu mīdzam</i>	وُ بَه مِيتْخَم <i>wu ba mīdzam</i>	مِيتَل <i>mītal</i>	وُ مِيتَل <i>wu mītal</i>	مِيتَلِي دِي <i>mītalai dai</i>
نَجَتَل } to njatal } imbed	نَجَنَم <i>njanam</i>	وُ نَجَنَم <i>wu njanam</i>	وُ بَه نَجَنَم <i>wu ba njanam</i>	نَجَت <i>njat</i>	وُ نَجَت <i>wu njat</i>	نَجَتَلِي دِي <i>njatalai dai</i>

f. Order VI. comprises a few verbs which can be reduced to no general rule, as those of the preceding orders, or which are solitary examples of a particular formation. Examples.

INFINITIVE	PRESENT			PAST		
	PRESENT	AORIST	FUTURE	IMPERFECT	PAST	PERFECT
بلال } to call <i>balal</i>	بولم <i>bolam</i>	و بولم <i>ru bolam</i>	و نه بولم <i>ru ba bolam</i>	بلال <i>balal</i>	و بلال <i>ru balal</i>	بلالی دی <i>balalai dai</i>
موندل } to find <i>māndal</i>	مومم <i>māmam</i>	و مومم <i>māmam</i>	و نه مومم <i>ru ba māmam</i>	موندل <i>māndal</i>	و موندل <i>māndal</i>	موندلی دی <i>māndalai dai</i>
نیرل } to catch <i>nirul</i>	نسم <i>nisam</i>	و نسم <i>ru nisam</i>	و نه نسم <i>ru ba nisam</i>	نیرل <i>nirul</i>	و نیرل <i>ru nirul</i>	نیرلی دی <i>nirulai dai</i>
وژل } to kill <i>rajlal</i>	وژم <i>rajam</i>	و وژم <i>ru rajam</i>	و نه وژم <i>ru ba rajam</i>	وژل <i>rajlal</i>	و وژل <i>ru rajlal</i>	وژلی دی <i>rajalai dai</i>

g. The Imperfect and Past Tenses of the verbs of Class I, as also of those in Orders IV. and VI of Class II are subject to change in the third person singular, as has been explained in Art 75, a.

90. CLASS III. comprises those transitive verbs which (like their Persian originals) form their present and past tenses from separate infinitives, which by themselves alone are defective in one or other form of tense. The verbs of this class are not very numerous. The following list includes all those in common use, and shows how they are combined to complete the paradigm.

INFINITIVE	PRESENT			PAST		
	PRESENT	AORIST	FUTURE	IMPERFECT	PAST	PERFECT
بامل } to extract <i>ba'ml</i>	بامم <i>ba'mm</i>	و بامم <i>ru ba'mm</i>	و نه بامم <i>ru ba ba'mm</i>	بامم <i>ba'mm</i>	و بامم <i>ru ba'mm</i>	باملی دی <i>ba'mlai dai</i>
آمل } to kneal <i>āml</i>	آمم <i>āmm</i>	و آمم <i>ru āmm</i>	و نه آمم <i>ru ba āmm</i>	آمم <i>āmm</i>	و آمم <i>ru āmm</i>	آملی دی <i>āmlai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بيول } to lead بوتلل }	بيايم <i>biyāyam</i>	بيايم <i>biyāyam</i>	به بيايم <i>ba biyāyam</i>	<i>bot</i> بوت	<i>bot</i> بوت	بيولي دي <i>binulai dai</i>
پرپرډل } to پرپرښودل } let go	پرپرډم <i>pregdam</i>	پرپرډم <i>pregdam</i>	پري به ډم <i>pre ba gdam</i>	<i>prekkhod</i> پرپرښود	<i>prekkhod</i> پرپرښود	<i>prekkhodalai dai</i> پرپرښودلي دي
ډدل } to ښډودل } place	ډم <i>gdam</i>	ډم <i>gdam</i>	به ډم <i>ba gdam</i>	<i>yakkhod</i> ښډود	<i>yakkhod</i> ښډود	<i>yakkhai dai</i> ښښي دي
ښمیل } to ښوول } show	ښيم <i>kkhayam</i>	و ښيم <i>wu kkhayam</i>	و به ښيم <i>wu ba kkhayam</i>	<i>kkhowah</i> ښووه	<i>wu kkhowah</i> و ښووه	<i>kkhowulai dai</i> ښوولي دي
کارل } to pull ښکل } to write	کارم <i>kāzam</i>	و کارم <i>wu kāgam</i>	و به کارم <i>wu ba kāgam</i>	<i>kkhkal</i> ښکل	<i>wu kkhkal</i> و ښکل	<i>kkhkalai dai</i> ښکلي دي
گورل } to look کتل }	گورم <i>goram</i>	و گورم <i>wu goram</i>	و به گورم <i>wu ba goram</i>	<i>kot</i> کوت	<i>wu kot</i> و کوت	<i>katalai dai</i> کتلي دي
ښوول } to see ليدل }	وينم <i>wīnam</i>	و وينم <i>wu wīnam</i>	و به وينم <i>wu ba wīnam</i>	<i>līdah</i> ليده	<i>wu līdah</i> و لیده	<i>līdalaī dai</i> ليدلي دي
ليډل } to load ليښل }	ليډم <i>legdam</i>	و ليډم <i>wu legdam</i>	و به ليډم <i>wu ba legdam</i>	<i>lekkhah</i> ليښه	<i>wu lekkhah</i> و ليښه	<i>lekkhalai dai</i> ليښلي دي
وړل } to يوړل } carry	وړم <i>wṛam</i>	و وړم <i>wu wṛam</i>	و به وړم <i>wu ba wṛam</i>	<i>yowur</i> يوور	<i>yowur</i> يوور	<i>wṛai dai</i> وړي دي

91. The Intransitive Verb (*f'iali-lāzimī*). The neuter or intransitive verb denotes action completed in the object itself without passing to another. It has only the Active Voice, and is distinguished by the termination of the infinitive mood in ډل *edal*, and sometimes in ل *al*. The former is added to nouns and adjectives to form them into verbs intransitive. Intransitives generally govern the dative or ablative case.

92. In regular intransitive verbs the tenses of present and past time are formed from the root and infinitive respectively, according to the general rules explained in Art. 74 and 75, and they are conjugated on

the model of the regular intransitive verb *خوځيدل* *khwadzedal* (to move), the paradigm of which is herewith subjoined.

INFINITIVE MOOD. *خوځيدل* *khwadzedal* (to move).

INDICATIVE MOOD.

PRESENT TENSE. I am moving, etc.

SINGULAR.

خوځېږم *khwadzegam*  
خوځېږئ *khwadzege*  
خوځېږي *khwadzegi*

We are moving, etc.

PLURAL.

خوځېږو *khwadzegu*  
خوځېږئ *khwadzega-i*  
خوځېږي *khwadzegi*

AORIST TENSE. I move or may move, etc.

SINGULAR.

خوځېږم *ku khwadzegam*  
خوځېږئ *ku khwadzege*  
خوځېږي *ku khwadzegi*

We move or may move, etc.

PLURAL.

خوځېږو *ku khwadzegu*  
خوځېږئ *ku khwadzega-i*  
خوځېږي *ku khwadzegi*

FUTURE TENSE. I will or shall move, etc.

SINGULAR.

خوځېږم *ku ba khwadzegam*  
خوځېږئ *ku ba khwadzege*  
خوځېږي *ku ba khwadzegi*

We will or shall move, etc.

PLURAL.

خوځېږو *ku ba khwadzegu*  
خوځېږئ *ku ba khwadzega-i*  
خوځېږي *ku ba khwadzegi*

IMPERFECT TENSE. I was moving, etc.

SINGULAR.

خوځيدلم *khwadzedalam*  
خوځيدلي *khwadzedale*  
م. خوځيدل *khwadzedah*  
ف. خوځيدل *khwadzedala*

We were moving, etc.

PLURAL.

خوځيدلو *khwadzedala*  
خوځيدلي *khwadzedala-i*  
خوځيدل *khwadzedal*  
خوځيدلي *khwadzedale*

PAST TENSE. I moved or did move, etc.

SINGULAR.

خوځيدم *ku khwadzedam*  
خوځيدئ *ku khwadzede*  
م. خوځيدل *ku khwadzedah*  
ف. خوځيدل *ku khwadzedala*

We moved or did move, etc.

PLURAL.

خوځيدو *ku khwadzedu*  
خوځيدئ *ku khwadzedai*  
خوځيدل *ku khwadzedal*  
خوځيدلي *ku khwadzedale*



CONTINUATIVE PAST. I used to move, etc.

SINGULAR.

	به	خوځيدم	<i>khwadzedam ba</i>
	به	خوځيدي	<i>khwadzede ba</i>
m.	به	خوځيده	<i>khwadzedah ba</i>
f.	به	خوځيدله	<i>khwadzedala ba</i>

We used to move, etc.

PLURAL.

	به	خوځيدو	<i>khwadzedu ba</i>
	به	خوځيدي	<i>khwadzedai ba</i>
	به	خوځيدل	<i>khwadzedal ba</i>
	به	خوځيدلي	<i>khwadzedale ba</i>

PERFECT TENSE. I have moved, etc.

SINGULAR.

m.	يم	{	خوځيدلي	<i>khwadzedalai</i>	{	yam ye dai
	ي					
	دي					
f.	ده		خوځيدل	<i>khwadzedali da</i>		

We have moved, etc.

PLURAL.

	يو	{	خوځيدلي	<i>khwadzedali</i>	{	yū ya-ī dī
	يئي					
	دي					
	دي		خوځيدل	<i>khwadzedali dī</i>		

PLUPERFECT TENSE. I had moved, etc.

SINGULAR.

m.	ؤم	{	خوځيدلي	<i>khwadzedalai</i>	{	wum we wuh
	وي					
	ؤه					
f.	و		خوځيدل	<i>khwadzedali wa</i>		

We had moved, etc.

PLURAL.

	ؤو	{	خوځيدلي	<i>khwadzedali</i>	{	wū wa-ī wū
	ويي					
	ؤو					
	وي		خوځيدل	<i>khwadzedali we, wī</i>		

DOUBTFUL PAST. I would have moved, etc.

SINGULAR.

m.	ؤم	{	خوځيدلي	<i>khwadzedalai</i>	{	wum we wuh
	وي					
	ؤه					
f.	و		خوځيدل	<i>khwadzedali ba wa</i>		

We would have moved, etc.

PLURAL.

	ؤو	{	خوځيدلي	<i>khwadzedali</i>	{	wū wa-ī wū
	ويي					
	ؤو					
	وي		خوځيدل	<i>khwadzedali ba we, wī</i>		

## IMPERATIVE MOOD.

Move thou, let him move.

SINGULAR.

	و	خوځيره	<i>wu khwadzega</i>
or	هغه د	خوځي	<i>haghah di khwadzi</i>
	و	خوځيري	<i>khwadzegi di</i>
	و	د	<i>wu di khwadzi</i>

Move ye, let them move.

PLURAL.

	و	خوځيري	<i>wu khwadzega-i</i>
or	هغه د	خوځي	<i>haghah di khwadzi</i>
or	و	خوځيري	<i>khwadzegi di</i>
	و	د	<i>wu di khwadzi</i>

### SUBJECTIVE MOOD

PRESENT TREE If I move, etc

SINGULAR.

۱۱.  $\{h\pi a\}$  egam که خوشم

۱۱  $11\pi a \leq cgc$  کے حیثی

۱۱. *l<sub>1</sub> l<sub>2</sub> nad cgl* که خوشتری

**If we move, etc**

**FIFTEEN.**

*Luna* که حیثیو

le l<sub>3</sub>pa! ga!

... 12 Nkal 29

**PAST TENSE** If I had moved, etc

SINGULAR

$m$  {  $h$  zah Ura  
 $d$  edalar  
 $i$  { etc  $h$  tah, etc  
 $f$  {  $h$  tagha  
 $h$  rad edali

If we had moved, etc

**Final.**

$m$  {  $i$  :  $zah$   $Ura$  }  $rai$  {  $i$  :  $ming$  }  
 $d$   $cdalar$   $Ura$   $l$   $cdali$   
 $i$  {  $i$  :  $tah$ , etc }  $i$  {  $i$  :  $tusa$ , etc }  
 $f$  {  $i$  :  $lagha$  }  $i$  {  $i$  :  $lagha$  }  
 $Urad$   $cdali$   $Ural$   $cdali$

**FUTURE TENSE** If I would have moved, etc

BINOCULAR

$$m \left\{ \begin{array}{l} \text{م} \\ \text{و} \\ \text{د} \end{array} \right\} \text{ك حوخذني د} \quad \text{Krad e} \quad \left\{ \begin{array}{l} \text{num} \\ \text{pe} \\ \text{nuh} \end{array} \right\} \quad \text{dal u ba}$$

If we would have moved, etc

## FINAL

$\left. \begin{matrix} \text{ز} \\ \text{و} \\ \text{د} \end{matrix} \right\} m$ 
 $\left. \begin{matrix} \text{ز} \\ \text{و} \\ \text{د} \end{matrix} \right\} n$ 
 $\left. \begin{matrix} \text{ز} \\ \text{و} \\ \text{د} \end{matrix} \right\} m$ 
 $\left. \begin{matrix} \text{ز} \\ \text{و} \\ \text{د} \end{matrix} \right\} n$

*hi / na i edali ba ne*, نه یو- *hi / na i edali ba ne* که جو خدل نه یو-*f*

## POTENTIAL MOOD

PRESENT Truer I can move, etc

SINGULAR

۴۴ نام } *Na'ad alai* } *am*  
 ۴۵ نام } *Na'ad alai* } *ae*  
 ۴۶ نام } *Na'ad alai* } *ai*

We can move etc

11741

۴ ش }  $\left. \begin{array}{l} \text{خوشدلی} \\ \text{خوبی} \end{array} \right\} \begin{array}{l} \text{Jam} \\ \text{e} \end{array}$   $\left. \begin{array}{l} \text{خوشدلی} \\ \text{خوبی} \end{array} \right\} \begin{array}{l} \text{Jam} \\ \text{e} \end{array}$   
 ۱ ش }  $\left. \begin{array}{l} \text{خوشدلی} \\ \text{خوبی} \end{array} \right\} \begin{array}{l} \text{Jam} \\ \text{e} \end{array}$   $\left. \begin{array}{l} \text{خوشدلی} \\ \text{خوبی} \end{array} \right\} \begin{array}{l} \text{Jam} \\ \text{e} \end{array}$

PAST TENSE I could move, etc

**SINGULAR.**

شوم }  
شوی }  
شد }

۳۱ } خوشدلی {  $\begin{cases} \text{el ram} \\ \text{el ne} \\ \text{el ih} \end{cases}$

We could move e'e

**FILED**

$\left. \begin{matrix} \text{شوم} \\ \text{شوی} \\ \text{شد} \end{matrix} \right\} \text{۳} \left\{ \begin{matrix} \text{۱} \text{ ram} \\ \text{۲} \text{ pe} \\ \text{۳} \text{ ۱۶} \end{matrix} \right. \left. \begin{matrix} \text{شند} \\ \text{شوئ} \\ \text{شد} \end{matrix} \right\} \left\{ \begin{matrix} \text{۱} \text{ pa} \\ \text{۲} \text{ pa} \\ \text{۳} \text{ pa} \end{matrix} \right.$

*ʔrɪ' dʒɪ'wɛ' tɪ' ʔrɪ' dʒɪ'wɛ' tɪ'* جوخندل شوی-شہ *ʔl a l dʒɪ'wɛ' tɪ'* جوخندل شوی-شہ

LETTER TEXAS. I shall or will be moved etc

**0.000000**

$\left. \begin{array}{l} \text{م} \\ \text{ش} \\ \text{ف} \end{array} \right\} \begin{array}{l} \text{م} \\ \text{ش} \\ \text{ف} \end{array} \left\{ \begin{array}{l} \text{م} \\ \text{ش} \\ \text{ف} \end{array} \right.$

We shall all be more &c

Suppose

$$\left. \begin{array}{l} 1. \text{ ش } \\ 2. \text{ ش } \\ 3. \text{ ش } \end{array} \right\} \begin{array}{l} 1. \text{ ش } \\ 2. \text{ ش } \\ 3. \text{ ش } \end{array} \left\{ \begin{array}{l} 1. \text{ ش } \\ 2. \text{ ش } \\ 3. \text{ ش } \end{array} \right\}$$

GERUND.—*m.* خوځيدون *khwadzedūn*, *f.* خوځيدنه *khwadzedana*, a moving.

PRESENT PARTICIPLE.—*m.* خوځيده *khwadzedah*, *f.* خوځيدله *khwadzedala*, moved.

ACTIVE PARTICIPLE.—خوځيدونکي *khwadzedūnkai* or خوځيدوني *khwadzedūnai*, mover.

PASSIVE PARTICIPLE.—خوځيدلي *khwadzedalai* or خوځيدې *khwadzedai*, having moved.

a. The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خوځم *khwadzam*, خوځي *khwadze*, etc.

b. In the imperfect and past tenses the final ل *al* of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.

93. All primitive intransitive verbs end in the infinitive mood in یدل *edal* or ل *al*. Those ending in یدل *edal* are, like the transitive verbs ending in ول *wul*, all regular. Those ending in ل *al*, also like transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.

94. CLASS I. comprises all primitive intransitives whose infinitive mood ends in یدل *edal*. They are all regularly conjugated in the same manner as خوځيدل *khwadzedal* (to move). Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بگنيدل } to shy <i>bugnedal</i> } to wince	بگنيرم <i>bugnegam</i>	و بگنيرم <i>wu</i> <i>bugnegam</i>	و به بگنيرم <i>wu ba</i> <i>bugnegam</i>	بگنيدلم <i>bugned-</i> <i>alam</i>	و بگنيدلم <i>wu bug-</i> <i>nedalam</i>	بگنيدلي يم <i>bugnedulai</i> <i>yam</i>
بهيدل } to flow <i>bahedal</i>	بهيرم <i>bahegam</i>	و بهيرم <i>wu</i> <i>bahegam</i>	و به بهيرم <i>wu ba</i> <i>bahegam</i>	بهيدلم <i>bahed-</i> <i>alam</i>	و بهيدلم <i>wu</i> <i>bahedalam</i>	بهيدلي يم <i>bahedalai</i> <i>yam</i>
رپيدل } to shake <i>rapedal</i>	رپيرم <i>rapegam</i>	و رپيرم <i>wu</i> <i>rapegam</i>	و به رپيرم <i>wu ba</i> <i>rapegam</i>	رپيدلم <i>raped-</i> <i>alam</i>	و رپيدلم <i>wu</i> <i>rapedalam</i>	رپيدلي يم <i>rapedalai</i> <i>yam</i>
رژيدل } to shed <i>raǰedal</i>	رژيرم <i>raǰegam</i>	و رژيرم <i>wu</i> <i>raǰegam</i>	و به رژيرم <i>wu ba</i> <i>raǰegam</i>	رژيدلم <i>raǰed-</i> <i>alam</i>	و رژيدلم <i>wu</i> <i>raǰedalam</i>	رژيدلي يم <i>raǰedalai</i> <i>yam</i>
کړيدل } to pine <i>karedal</i>	کړيرم <i>karegam</i>	و کړيرم <i>wu</i> <i>karegam</i>	و به کړيرم <i>wu ba</i> <i>karegam</i>	کړيدلم <i>kared-</i> <i>alam</i>	و کړيدلم <i>wu</i> <i>karedalam</i>	کړيدلي يم <i>karedalai</i> <i>yam</i>
لويدل } to fall <i>lwedal</i>	لويرم <i>lwegam</i>	و لويرم <i>wu</i> <i>lwegam</i>	و به لويرم <i>wu</i> <i>ba lwegam</i>	لويدلم <i>lwed-</i> <i>alam</i>	و لويدلم <i>wu</i> <i>lwedalam</i>	لويدلي يم <i>lwedalai</i> <i>yam</i>

a. Many verbs of this class form the present tenses by rejecting the *یدل* *edal* of the infinitive, and adding the pronominal affixes direct to the verbal root thus derived. This form is generally used with reference to action of remote signification, or not occurring actually in the presence of the speaker. The first form on the other hand is used when the action occurs actually in the presence of the speaker, or in other words it has a proximate application. Ex. *خوار خوچه سار لری* *dzanāxar tso chi sah lari h̄hxadz̄l* (an animal as long as it has life moves); *مړ نه دي گورو خوڅېری* *mur na dai gora h̄hxadz̄cgl* (he is not dead, see, he is moving).

b. Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted. Examples:—

INFINITIVE.	PRESENT				PAST.	
	PRESENT.	AORIST.	FUTURE.	IMPERFECT	PAST.	PERFECT.
اوسيدل } to abide <i>osedal</i>	اوسم <i>osam</i>	اوسم <i>osam</i>	نه اوسم <i>ba osam</i>	اوسيدلم <i>osedalam</i>	اوسيدلار <i>osedalar</i>	اوسيدلایم <i>osedalai yam</i>
دروميدل } to <i>drūmedal</i> depart	دروم <i>drūmam</i>	دروم <i>drūman</i>	نه دروم <i>ba drūman</i>	دروميدلم <i>drūmed-alam</i>	دروميدلار <i>drūmed-alar</i>	دروميدلایم <i>drūmedalai yam</i>
زغليدل } to run <i>zghaledal</i>	زغلم <i>zghalam</i>	و زغلم <i>ru zghalam</i>	و نه زغلم <i>ru ba zghalar</i>	زغليدللم <i>zghaled-alam</i>	زغليدلار <i>ru zghal-edalar</i>	زغليدلایم <i>zghaledalai yam</i>
گريزيدل } to <i>girzedal</i> wander	گريزم <i>girzam</i>	و گريزم <i>ru girzam</i>	و نه گريزم <i>ru ba girzar</i>	گريزيدلم <i>girzedalam</i>	گريزيدلار <i>ru girzedalar</i>	گريزيدلایم <i>girzedalai yam</i>

95. CLASS II. comprises all those intransitive verbs whose infinitive mood ends in *دل* *al*. They are not very numerous and may be included in four orders.

a. Order I. contains a couple of verbs whose present tenses are formed by substituting the affixed personal pronouns for the last three letters of the verbal root. They are the following:—

GERUND.—*m.* خوشیدون *khwadzedūn*, *f.* خوشیدنه *khwadzedana*, a moving.

PRESENT PARTICIPLE.—*m.* خوشیده *khwadzedah*, *f.* خوشیدله *khwadzedala*, moved.

ACTIVE PARTICIPLE.—خوشیدونکی *khwadzedūnkai* or خوشیدونی *khwadzedūnai*, mover.

PASSIVE PARTICIPLE.—خوشیدلی *khwadzedalai* or خوشیدی *khwadzedai*, having moved.

*a.* The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خوشم *khwadzam*, خوشی *khwadze*, etc.

*b.* In the imperfect and past tenses the final *l al* of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.

93. All primitive intransitive verbs end in the infinitive mood in *یدل edal* or *ل al*. Those ending in *یدل edal* are, like the transitive verbs ending in *ول wul*, all regular. Those ending in *ل al*, also like transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.

94. CLASS I. comprises all primitive intransitives whose infinitive mood ends in *یدل edal*. They are all regularly conjugated in the same manner as خوشیدل *khwadzedal* (to move). Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بگنیدل } to shy <i>bugnedal</i> } to wince	بگنیرم <i>bugnegam</i>	و بگنیرم <i>wu</i> <i>bugnegam</i>	و به بگنیرم <i>wu ba</i> <i>bugnegam</i>	بگنیدلم <i>bugned-</i> <i>alam</i>	و بگنیدلم <i>wu bug-</i> <i>nedalam</i>	بگنیدلی یم <i>bugnedulai</i> <i>yam</i>
بهیدل } to flow <i>bahedal</i>	بهیرم <i>bahegam</i>	و بهیرم <i>wu</i> <i>bahegam</i>	و به بهیرم <i>wu ba</i> <i>bahegam</i>	بهیدلم <i>bahed-</i> <i>alam</i>	و بهیدلم <i>wu</i> <i>bahedalam</i>	بهیدلی یم <i>bahedalai</i> <i>yam</i>
رپیدل } to shake <i>rapedal</i>	رپیرم <i>rapegam</i>	و رپیرم <i>wu</i> <i>rapegam</i>	و به رپیرم <i>wu ba</i> <i>rapegam</i>	رپیدلم <i>raped-</i> <i>alam</i>	و رپیدلم <i>wu</i> <i>rapedalam</i>	رپیدلی یم <i>rapedalai</i> <i>yam</i>
رژیدل } to shed <i>raǰedal</i>	رژیرم <i>raǰegam</i>	و رژیرم <i>wu</i> <i>raǰegam</i>	و به رژیرم <i>wu ba</i> <i>raǰegam</i>	رژیدلم <i>raǰed-</i> <i>alam</i>	و رژیدلم <i>wu</i> <i>raǰedalam</i>	رژیدلی یم <i>raǰedalai</i> <i>yam</i>
کریدل } to pine <i>kaǝedal</i>	کریرم <i>kaǝegam</i>	و کریرم <i>wu</i> <i>kaǝegam</i>	و به کریرم <i>wu ba</i> <i>kaǝegam</i>	کریدلم <i>kaǝed-</i> <i>alam</i>	و کریدلم <i>wu</i> <i>kaǝedalam</i>	کریدلی یم <i>kaǝedalai</i> <i>yam</i>
لویدل } to fall <i>lwedal</i>	لویرم <i>lwegam</i>	و لویرم <i>wu</i> <i>lwegam</i>	و به لویرم <i>wu</i> <i>ba lwegam</i>	لویدلم <i>lwed-</i> <i>alam</i>	و لویدلم <i>wu</i> <i>lwedalam</i>	لویدلی یم <i>lwedalai</i> <i>yam</i>

a Many verbs of this class form the present tenses by rejecting the *یدل* *edal* of the infinitive, and adding the pronominal affixes direct to the verbal root thus derived. This form is generally used with reference to action of remote signification, or not occurring actually in the presence of the speaker. The first form on the other hand is used when the action occurs actually in the presence of the speaker, or in other words it has a proximate application. Ex *خوار خو چه ساد لری* *d-anuxar tso chi sh larī khwad l* (an animal as long as it has life move) *مر نه دی گورد خوشی* *mur na dai gora [l]na l-egī* (he is not dead, etc, he is moving)

b Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted. I examples —

INFINITIVE.	PRESENT				PAST	
	PRESENT	AORIST	FUTURE	IMPERFECT	PAST	PRESENT
اوسدل } to abide <i>osedal</i>	اوسم <i>osam</i>	اوس <i>osari</i>	نه اوسم <i>ba osam</i>	اوسدم <i>osedilam</i>	اوسدم <i>os lalarī</i>	اوسدلی نم <i>osed lalarī yiri</i>
درومدل } to <i>drūmedal</i> depart	دروم <i>drūmam</i>	دروم <i>drūman</i>	نه دروم <i>ba drūmam</i>	درومدل <i>drūmed alarī</i>	درومدل <i>drūmed aliri</i>	درومدلی نه <i>drūmedilalī varī</i>
رعلدل } to run <i>zghaledal</i>	رعلم <i>zghalam</i>	و رعلم <i>wuzghalam</i>	و نه رعلم <i>zu ba zghalarī</i>	رعلدل <i>zghal aliri</i>	و رعلدل <i>wuzghal aliri</i>	رعلدلی نه <i>zghalilalī yiri</i>
گرددل } to <i>girzedal</i> wander	گرم <i>girzam</i>	و گرم <i>wugir-arī</i>	و نه گرم <i>zu gir-alalī</i>	گرددل <i>girzedal aliri</i>	و گرددل <i>wugirzedal aliri</i>	گرددلی نه <i>girzedilalī yiri</i>

§5 CLASS II comprises all those intransitive verbs whose infinitive mood ends in *دل* *al*. They are not very numerous and may be included in four orders.

Order I contains a couple of verbs whose present tense are formed by substituting the affixed pronominal pronouns for the last three letters of the verbal root. They are the following —

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<u>tsamlāstal</u> } to recline خُلاستل	<u>tsamlam</u>	<u>tsamlam</u>	به خُلم <i>ba tsamlam</i>	خُلاستم <i>tsam-lāstam</i>	خُلاستم <i>tsam-lāstam</i>	خُلاستی یم <i>tsamlāstai yam</i>
<u>kkhkenāstal</u> } to sit بنکیناستل	<u>kkhkcnam</u>	<u>kkhkenam</u>	به نم <i>kkhke ba nam</i>	بنکیناستم <i>kkhke-nāstam</i>	بنکیناستم <i>kkhke-nāstam</i>	بنکیناستی یم <i>kkhkenāstai yam</i>

b. Order II. contains those verbs, the last radical letter of which being *t*, change it to *z* in the present tenses, and the preceding short vowel *abar* *a*, to *pesh* *u*. The verb khatal (to rise) is an exception to this rule, and following its Persian original forms the present tenses by changing the radical *t* to *ē*. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<u>ālvatal</u> } to fly آلول	<u>ālvuzam</u>	<u>wālvuzam</u>	وا به لوزم <i>wā ba lvuzam</i>	آلوتَم <i>ālvratam</i>	والوتم <i>wālvratam</i>	آلوتلی یم <i>ālvatalai yam</i>
<u>prevatal</u> } to fall on پریوتل	<u>prevuzam</u>	پری وُوزم <i>pre wu wuzam</i>	پری به وُوزم <i>pre ba wuzam</i>	پریوتم <i>prevatam</i>	پری وُوتم <i>pre wu watam</i>	پریوتلی یم <i>prevatalai yam</i>
<u>iārvatal</u> } to return جاروتل	<u>jārvuzam</u>	جار وُوزم <i>jār wu wuzam</i>	جار به وُوزم <i>jār ba wuzam</i>	جاروتم <i>jār-watam</i>	جار وُوتم <i>jār wu watam</i>	جاروتلی یم <i>jārvatalai yam</i>
<u>kkhkenatal</u> } to fall into بنکیوتل	بنکیوُوزم <i>kkhke-wuzam</i>	بسکی وُوزم <i>kkhke wu wuzam</i>	بنکی به وُوزم <i>kkhke ba wuzam</i>	بنکیوتم <i>kkhke-watam</i>	بنکی وُوتم <i>kkhke wu watam</i>	بنکیوتلی یم <i>kkhkenatalai yam</i>
<u>nanvatal</u> } to enter ننوتل	<u>nanvuzam</u>	نن وُوزم <i>nana wu wuzam</i>	وُ به ننوُوزم <i>wu ba nanvuzam</i>	ننوتم <i>nan-watam</i>	نن وُوتم <i>nana wu watam</i>	ننوتلی یم <i>nanvatalai yam</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
وتل } to atal } issue	ؤزم wuzam	ؤؤزم wuwuzam	ؤ به ؤزم ba wuzam	وتم watam	ؤ وتم wu watam	وتلي يم watalu yam
ختل } to rise hatal }	خؤزم hejam	ؤ خؤزم wu hejam	ؤ به خؤزم ba hejam	ختم hatam	ؤ ختم wu hatam	ختلي يم hatalu yam

N.B.—In the imperfect and past tenses of the verbs of Order II. the contracted forms are given throughout the examples, as *آوتتم* *alwatam* for *آوتلتم* *alwataram*, etc. (Art. 92, b.) The verb *ختل* *hatal*, in the third person singular becomes *خوت* *hot* for the masculine in the imperfect and past tenses.

c. Order III. contains those intransitives whose verbal root ends in *نت* *lat*, which, as in transitives of the same form (Class II. Order II. Art. 89, b.), is changed to *ر* in the present tenses. The verb *نختل* *nlhatal* (to stick) is an exception, as it substitutes *ل* for the terminal letters of the root. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
رغبتل } to rg <sup>h</sup> ak <sup>h</sup> lat } wallow	رغرم rg <sup>h</sup> aram	ؤ رغرم wu rg <sup>h</sup> aram	ؤ به رغرم wu ba rg <sup>h</sup> aram	رغبتم rg <sup>h</sup> al <sup>h</sup> at- am	ؤ رغبتم wu rg <sup>h</sup> al <sup>h</sup> atam	رغبتلي يم rg <sup>h</sup> al <sup>h</sup> atlu yam
غبتل } to coil g <sup>h</sup> ak <sup>h</sup> lat }	غرم g <sup>h</sup> aram	ؤ غرم wu g <sup>h</sup> aram	ؤ به غرم wu ba g <sup>h</sup> aram	غبتم g <sup>h</sup> al <sup>h</sup> atam	ؤ غبتم wu g <sup>h</sup> al <sup>h</sup> atam	غبتلي يم g <sup>h</sup> al <sup>h</sup> atlu yam
لوتل } to part lu <sup>h</sup> lat }	لورم lu <sup>h</sup> aram	ؤ لورم wu lu <sup>h</sup> aram	ؤ به لورم wu ba lu <sup>h</sup> aram	لوتتم lu <sup>h</sup> al <sup>h</sup> atam	ؤ لوتتم wu lu <sup>h</sup> al <sup>h</sup> atam	لوتلي يم lu <sup>h</sup> al <sup>h</sup> atlu yam
نبتل } to nl <sup>h</sup> lat } hitch	نلرم nl <sup>h</sup> aram	ؤ نلرم wu nl <sup>h</sup> aram	ؤ به نلرم wu ba nl <sup>h</sup> aram	نبتتم nl <sup>h</sup> al <sup>h</sup> atam	ؤ نبتتم wu nl <sup>h</sup> al <sup>h</sup> atam	نبتلي يم nl <sup>h</sup> al <sup>h</sup> atlu yam



d. Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
تلل } to go لازل }	خَم <i>dzam</i>	خَم <i>dzam</i>	بِه خَم لَار بِه شَم <i>lār ba sham</i>	تللم <i>tlalam</i>	<i>lāram</i> لَارَم	تَلَلِي-يَم <i>tlalai yam</i>
درتلل } to go to درغلل } thee	درخَم <i>dardzam</i>	درخَم <i>dardzam</i>	دَر بِه شَم <i>dar ba sham</i>	درتللم <i>dartlalam</i>	<i>daraḡhlam</i> دَرغَلَم	<i>daraḡhlalai yam</i> دَرغَلَلِي يَم
راتلل } to راغلل } come	راخَم <i>rādzam</i>	راخَم <i>rādzam</i>	رَا بِه شَم <i>rā ba sham</i>	راتلم <i>rātlam</i>	<i>rāḡhlam</i> رَاغَلَم	<i>rāḡhlai yam</i> رَاغَلِي يَم
ورتلل } to go to ورغلل } him	ورخَم <i>wardzam</i>	ورخَم <i>wardzam</i>	وَر بِه شَم <i>war ba sham</i>	ورتلم <i>wartlam</i>	<i>waraḡhlam</i> وَرغَلَم	<i>waraḡhlai yam</i> وَرغَلِي يَم
زغليلد } to run	زغَلَم <i>zḡhalam</i>	وُ زغَلَم <i>wu</i>	وُ بِه زغَلَم <i>wu ba</i>	<i>zḡhākkht-</i> <i>am</i>	<i>wu</i> <i>zḡhākkhtam</i>	<i>zḡhākkht-</i> <i>alai yam</i>
زغائيتل } زيريدل } to be زوول } born	زيرِ يَرَم <i>zegegam</i>	وُ زيرِ يَرَم <i>wu</i> <i>zegegam</i>	وُ بِه زيرِ يَرَم <i>wu ba</i> <i>zegegam</i>	زيرِ يَدَلَم <i>zegedalam</i>	وُ زيرِ يَدَلَم <i>wu</i> <i>zegedalam</i>	زغائِيتَلِي يَم زيرِ يَدَلِي يَم <i>zegedalai yam</i>
چاودل } to split <i>chāwdal</i>	چَوَم <i>chavam</i>	وُ چَوَم <i>wu</i> <i>chavam</i>	وُ بِه چَوَم <i>wu ba</i> <i>chavam</i>	چاودَم <i>chāwdam</i>	وُ چاودَم <i>wu</i> <i>chāwdam</i>	چاودَلِي يَم <i>chāwdalai yam</i>
سول } to burn <i>swal</i>	سوخَم <i>swadzam</i>	وُ سوخَم <i>wu</i> <i>swadzam</i>	وُ بِه سوخَم <i>wu ba</i> <i>swadzam</i>	سولَم <i>swalam</i>	وُ سَوَم <i>wu swam</i>	سَوِي يَم <i>sawai yam</i>

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting *s zāhir* for the ل *al* of the in-

finite The verb تَلَّ *tal* and its compounds still further contract this form to تَلَّ *tal*, رَاتَ *rūtah*, etc., in the imperfect tense. The verb رَاحَلَ *raghal*, was the form رَاغَى *rāghai*, رَغَى *raghai*, etc., for the third person singular masculine of the past tense. Similarly the other verbs contract the same person singular masculine to رَاغَتْ *raghat*, رَاغَ *ragha*, رَاغَ *ragha*, رَاغَ *ragha*, respectively in the imperfect and past tenses.

96 The Derivative Verb (*f'ial* *mūhtaj*) The compound or derivative verb may be either transitive or intransitive. It is formed by conjugating a noun or adjective with the auxiliaries كَرَلَ *karul* and كَرَلَ *kral* (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries كَدَلَ *kedal* and شَرَلَ *shiral* (to be or become) with the present and past tenses respectively, if intransitive.

a With the derivatives are included nominals or verbs which are combined with a noun to express compound action, intensity, or speciality, etc., as رَاغَلَ *raghal* (to dive), رَاغَلَ *raghal* (to borrow), رَاغَلَ *raghal* (to sing), etc.

97. The conjugations of the intransitive auxiliaries كَدَلَ *kedal* and شَرَلَ *shiral* have been given in the preceding pages (Art. 81 and 82). It is necessary now to shew the conjugations of the transitive auxiliaries كَرَلَ *karul* and كَرَلَ *kral* in order to illustrate the paradigms of derivative verbs.

98 The transitive verb كَرَلَ *karul* (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice. It is thus conjugated

INFINITIVE MOOD كَرَلَ *karul* (to do)

INDICATIVE MOOD

PRESENT TENSE I do or am doing etc.

We do or are doing etc.

SINGULAR

SINGULAR

كَم - كَرَمَ *karim*, *karim*

كَم - كَرَمَ *karim*, *karim*

كَم - كَرَمَ *karim*, *karim*

كَم - كَرَمَ *karim*, *karim*

or كَم - كَرَمَ *karim*, *karim*

or كَم - كَرَمَ *karim*, *karim*

كَم - كَرَمَ *karim*, *karim*

كَم - كَرَمَ *karim*, *karim*

d. Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
تلل } to go لازل }	خَم <i>dzam</i>	خَم <i>dzam</i>	بِه خَم لَار بِه شَم <i>lār ba sham</i>	تللم <i>tlalam</i>	<i>lāram</i> لَارَم	تَلَلِي يَم <i>tlalai yam</i>
درتلل } to go to درغلل } thee	درخَم <i>dardzam</i>	درخَم <i>dardzam</i>	دَر بِه شَم <i>dar ba sham</i>	درتللم <i>dartlalam</i>	<i>daraḡhlam</i> دَرغَلَم	<i>daraḡhlalai yam</i> دَرغَلَلِي يَم
راتلل } to راغلل } come	راخَم <i>rādzam</i>	راخَم <i>rādzam</i>	رَا بِه شَم <i>rā ba sham</i>	راتلم <i>rātlam</i>	<i>rāḡhlam</i> رَاغَلَم	<i>rāḡhlalai yam</i> رَاغَلَلِي يَم
ورتلل } to go to ورغلل } him	ورخَم <i>wardzam</i>	ورخَم <i>wardzam</i>	وَر بِه شَم <i>war ba sham</i>	ورتلم <i>wartlam</i>	<i>waraḡhlam</i> وَرغَلَم	<i>waraḡhlalai yam</i> وَرغَلَلِي يَم
زغلیدل } to run زغابتل }	زغَلَم <i>zḡhalam</i>	وُ زغَلَم <i>wu zḡhalam</i>	وُ بِه زغَلَم <i>wu ba zḡhalam</i>	<i>zḡhākkht-</i> <i>am</i> زغَابَتَم	<i>wu</i> <i>zḡhākkhtam</i> وُ زغَابَتَم	<i>zḡhākkht-</i> <i>alai yam</i> زغَابَتَلَلِي يَم
زیریدل } to be زوول } born	زیرِیَرَم <i>zegegām</i>	وُ زیرِیَرَم <i>wu zegegām</i>	وُ بِه زیرِیَرَم <i>wu ba zegegām</i>	زیرِیَدَلَم <i>zegedalam</i>	وُ زیرِیَدَلَم <i>wu</i> <i>zegedalam</i>	زیرِیَدَلَلِي يَم <i>zegedalai yam</i>
چاودل } to split <i>chāwdal</i>	چَوَم <i>chāvam</i>	وُ چَوَم <i>wu chāvam</i>	وُ بِه چَوَم <i>wu ba chāvam</i>	چاودَم <i>chāwdam</i>	وُ چاودَم <i>wu</i> <i>chāwdam</i>	چاودَلَلِي يَم <i>chāwdalai yam</i>
سول } to burn <i>swal</i>	سوَخَم <i>swadzam</i>	وُ سوَخَم <i>wu swadzam</i>	وُ بِه سوَخَم <i>wu ba swadzam</i>	سولَم <i>swalam</i>	وُ سوَم <i>wu swam</i>	سوِي يَم <i>sawai yam</i>

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting *s* *zāhir* for the ل *al* of the in-

finite The verb تَلَّ *tal* and its compounds still further contract this form to *lah*, رَلَّ *rūlah*, etc., in the imperfect tense. The verb رَاغَلَّ *rāghal*, uses the form رَاغِي *rāghai*, رَغِي *raghi*, رَاغَاهُ *rāghah*, etc., for the third person singular masculine of the past tense. Similarly the other verbs contract the same person singular masculine to رَاغَاهُ *rāghah*, رَاغَاهُ *rāghah*, رَاغَاهُ *rāghah*, رَاغَاهُ *rāghah*, respectively in the imperfect and past tenses.

96 The Derivative Verb (*ṣiālī mushṭaq*) The compound or derivative verb may be either transitive or intransitive. It is formed by conjugating a noun or adjective with the auxiliaries كَرَل *karul* and كَرَل *krul* (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries كَدَل *kedal* and شَرَل *shural* (to be or become) with the present and past tenses respectively, if intransitive.

a With the derivatives are included nominals or verbs which are combined with a noun to express compound action, intensity or speciality, etc., as رَهْلَ *ghota rahal* (to dive), پُر آهَسَل *por uhlisal* (to borrow), سَدَرِي وَي *sadire mayal* (to sing), etc.

97. The conjugations of the intransitive auxiliaries كَدَل *kedal* and شَرَل *shural* have been given in the preceding pages (Art. 81 and 82). It is necessary now to shew the conjugations of the transitive auxiliaries كَرَل *karul* and كَرَل *krul* in order to illustrate the paradigms of derivative verbs.

98 The transitive verb كَرَل *karul* (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice. It is thus conjugated

### INFINITIVE MOOD كَرَل *karul* (to do)

#### INDICATIVE MOOD

PRESENT TENSE I do or am doing, etc

We do or are doing, etc

SINGULAR

PLURAL

کَم - کَرَم *karar kar*

کَرَم - کَرَم *karar kar*

کَرِي - کَرِي *karar kar*

کَرِي - کَرِي *karar kar*

کَرِي - کَرِي *karar kar*

کَرِي - کَرِي *karar kar*

کَرِي - کَرِي *karar kar*

کَرِي - کَرِي *karar kar*

AORIST TENSE. I may do, etc.

SINGULAR.

و کم - *wu karām, wu kam*و کوی - *wu karē, wu ke*or و کی - *wu karī, wu kī* oretc. و کاند - *wu kāndi* or *wu kā*, etc.

We may do, etc.

PLURAL.

و کوز - *wu karā, wu kō*و کوی - *wu kara-i, wu ka-i*or و کی - *wu karī, wu kī* oretc. و کاند - *wu kāndi* or *wu kā*, etc.

FUTURE TENSE. I shall or will do, etc.

SINGULAR.

و به کم or کم - *wu ba karām* or *kam*و به کوی or کوی - *wu ba karē* or *ke*or و به کی or کی - *wu ba karī* or *kī* oretc. و به کاند - *wu ba kāndi*, etc.

We shall or will do, etc.

PLURAL.

و به کوز or کوز - *wu ba karā* or *kō*و به کوی or کوی - *wu ba kara-i* or *ka-i*or و به کی or کی - *wu ba karī* or *kī* oretc. و به کاند - *wu ba kāndi*, etc.

IMPERFECT TENSE. I was doing, etc.

SINGULAR.

m.	{	کول	ما mā	{	karul
		کاوه	تا tā		kāwah
			هغه haghah		
			مونگه mūnga		
			تاسو tāsū		
f.	{	کوله	هغو haghho	{	karula

We were doing, etc.

PLURAL.

{	کول	ما mā	{	karul
		تا tā		
		هغه haghah		
		مونگه mūnga		
		تاسو tāsū		
{	کولي	هغو haghho	{	karule

PAST TENSE. I did or did do, etc.

SINGULAR.

m.	{	و کول	ما mā	{	wu karul
		و کاوه	تا tā		wu kāwah
			هغه haghah		
			مونگه mūnga		
			تاسو tāsū		
f.	{	و کوله	هغو haghho	{	wu karula

We did or did do, etc.

PLURAL.

{	و کول	ما mā	{	wu karul
		تا tā		
		هغه haghah		
		مونگه mūnga		
		تاسو tāsū		
{	و کولي	هغو haghho	{	wu karule

CONTINUATIVE PAST TENSE. I used to do, etc.

We used to do, etc.

SINGULAR.				PLURAL.			
m.	ڪول ڪو	ما mā	ba karul	ڪول ڪو	ما mā	ba karul	
	ڪارو ڪو	تا tā	ba kārāh		تا tā		
		هڪ haqḥah			هڪ laqḥah		
		مونڪو mūnga			مونڪو mūnga		
		تاسو tāṣo			تاسو tāṣo		
f.	ڪول ڪو	هڪ haqḥo	ba karula	ڪولي ڪو	هڪ haqḥo	ba karule	

### IMPERATIVE MOOD

Do thou, let him do.

Do ye, let them do

SINGULAR.			PLURAL.		
	ڪو ڪو - ڪو ڪو	ku /ara, ku /a		ڪو ڪو - ڪو ڪو	ku /ara i, ku /a i
or ڪي	or ڪو ڪو	haq\bar{h}ah di ku /ar\bar{i}	or ڪي	or ڪو ڪو	haq\bar{h}ah di ku /ar\bar{i}
	or /i or			or /i or	
	ڪو ڪو or ڪا ڪا or ڪانڊ ڪانڊ	/\bar{a}ndi or /\bar{a} or /a		ڪو ڪو or ڪا ڪا or ڪانڊ ڪانڊ	/\bar{a}ndi or /\bar{a} or /a
etc. ڪانڊ ڪانڊ	ڪو ڪو or ڪي ڪي or ڪي ڪي	ku di /ar\bar{i} or /i or /i	etc. ڪانڊ ڪانڊ	ڪو ڪو or ڪي ڪي or ڪي ڪي	ku di /ar\bar{i} or /i or /i
	or /\bar{a}ndi, etc.			or /\bar{a}ndi, etc.	

### SUBJUNCTIVE MOOD.

PRESENT TENSE If I do, etc

If we do, etc.

SINGULAR.			PLURAL.		
	ڪو ڪو	$\left\{ \begin{array}{l} karam \\ kare \end{array} \right.$		ڪو ڪو	$\left\{ \begin{array}{l} /ar\bar{a} \\ /ar\bar{a} i \end{array} \right.$
etc. ڪانڊ ڪانڊ	ڪو ڪو	/ar\bar{i}, k\bar{a}ndi, etc.	etc. ڪانڊ ڪانڊ	ڪو ڪو	/ar\bar{i}, k\bar{a}ndi, etc.

PAST TENSE. If I had done, etc.

If we had done, etc

SINGULAR.			PLURAL.		
m.	$\left\{ \begin{array}{l} \text{ڪو ڪو} \\ \text{ڪو ڪو} \end{array} \right.$	$\left\{ \begin{array}{l} k\bar{a} karula\bar{i} \\ k\bar{a} karula\bar{i} \end{array} \right.$	m.	$\left\{ \begin{array}{l} \text{ڪو ڪو} \\ \text{ڪو ڪو} \end{array} \right.$	$\left\{ \begin{array}{l} k\bar{a} karula\bar{i} \\ k\bar{a} karula\bar{i} \end{array} \right.$
f.	ڪو ڪو	k\bar{a} karula\bar{i}	f.	ڪو ڪو	k\bar{a} karula\bar{i}

FUTURE TENSE. If I would have done, etc.

If we would have done, etc.

SINGULAR.			PLURAL.		
m.	ڪو ڪو	$\left\{ \begin{array}{l} /ar\bar{a} k\bar{a} r\bar{u}h \\ /ar\bar{a} k\bar{a} r\bar{u}h \end{array} \right.$	m.	ڪو ڪو	$\left\{ \begin{array}{l} /ar\bar{a} k\bar{a} r\bar{u}h \\ /ar\bar{a} k\bar{a} r\bar{u}h \end{array} \right.$
f.	ڪو ڪو	/ar\bar{a} k\bar{a} r\bar{u}h	f.	ڪو ڪو	/ar\bar{a} k\bar{a} r\bar{u}h

AORIST TENSE. I may do, etc.

SINGULAR.

و کم - و کام *wu kawam, wu kam*  
 و کوی - و کی *wu kawē, wu ke*  
 or و کوی - و کی *wu kawī, wu kī* or  
 etc. و کاند or و کا *wu kāndi or wu kā, etc.*

We may do, etc.

PLURAL.

و کوو - و کوا *wu kawā, wu kā*  
 و کوئی - و کوی *wu kawā-ī, wu kā-ī*  
 or و کوی - و کی *wu kawī, wu kī* or  
 etc. و کاند or و کا *wu kāndi or wu kā, etc.*

FUTURE TENSE. I shall or will do, etc.

SINGULAR.

و به کم or کم *wu ba kawam or kam*  
 و به کوی or کوی *wu ba kawē or ke*  
 or و به کوی or کوی *wu ba kawī or kī* or  
 etc. و به کاند *wu ba kāndi, etc.*

We shall or will do, etc.

PLURAL.

و به کوو or کوو *wu ba kawā or kā*  
 و به کوئی or کوی *wu ba kawā-ī or kā-ī*  
 or و به کوی or کوی *wu ba kawī or kī* or  
 etc. و به کاند *wu ba kāndi, etc.*

IMPERFECT TENSE. I was doing, etc.

SINGULAR.

m. { کول { ما *mā* } *kawul*  
           کاود { تا *tā* } *kāwah*  
                   هغه *haghah*  
                   مونگه *mūnga*  
                   تاسو *tāsū*  
 f. کوله { هغو *hagho* } *kawula*

We were doing, etc.

PLURAL.

کول { ما *mā* } *kawul*  
           تا *tā*  
           هغه *haghah*  
           مونگه *mūnga*  
           تاسو *tāsū*  
 کولی { هغو *hagho* } *kawule*

PAST TENSE. I did or did do, etc.

SINGULAR.

m. { و کول { و ما *mā* } *wu kawul*  
           و کاود { و تا *tā* } *wu kāwah*  
                   و هغه *haghah*  
                   و مونگه *mūnga*  
                   و تاسو *tāsū*  
 f. و کوله { و هغو *hagho* } *wu kawula*

We did or did do, etc.

PLURAL.

و کول { و ما *mā* } *wu kawul*  
           و تا *tā*  
           و هغه *haghah*  
           و مونگه *mūnga*  
           و تاسو *tāsū*  
 و کولی { و هغو *hagho* } *wu kawule*

CONTINUATIVE PAST TENSE. I used to do, etc.

We used to do, etc.

SINGULAR.		PLURAL.	
m.	بہ کول <i>mā</i>	بہ کول <i>mā</i>	<i>ba karul</i>
	تہ کول <i>tā</i>	تہ کول <i>tā</i>	
	ہجہ <i>haghah</i>	ہجہ <i>haghah</i>	
	مونگہ <i>mūnga</i>	مونگہ <i>mūnga</i>	
f.	تاسو <i>tāsū</i>	تاسو <i>tāsū</i>	<i>ba karule</i>
	ہجہ <i>hagho</i>	ہجہ <i>hagho</i>	

### IMPERATIVE MOOD.

Do thou; let him do.

Do ye; let them do.

SINGULAR.		PLURAL.	
or کي	<i>nu kara, nu ka</i>	or کي	<i>nu kara-i, nu ka-i</i>
	<i>haghah di nu karō</i>		<i>haghah di nu karō</i>
or kī or		or kī or	
or کا or کاندی <i>lāndi or lū or la</i>		or کا or کاندی <i>kāndi or kā or ka</i>	
etc. <i>nu'di karō or kī or kāndi, etc.</i>		etc. <i>nu di karō or kī or kāndi, etc.</i>	

### SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

If we do, etc.

SINGULAR.		PLURAL.	
etc. کاندی - کوی	<i>karām</i>	etc. کاندی - کوی	<i>karā</i>
	<i>karē</i>		<i>kara-i</i>
<i>karī, kāndi, etc.</i>		<i>karī, kāndi, etc.</i>	

PAST TENSE. If I had done, etc.

If we had done, etc.

SINGULAR.		PLURAL.	
m.	<i>hi karulai</i>	وہی	<i>hi karulī</i>
	<i>nai</i>		<i>wai</i>
f.	<i>hi karulī</i>	وہی	<i>hi karulī</i>
	<i>nai</i>		<i>wai</i>

FUTURE TENSE. If I would have done, etc.

If we would have done, etc.

SINGULAR.		PLURAL.	
m.	<i>karulai wuh</i>	وہی	<i>karulī wū</i>
	<i>ba</i>		<i>ba</i>
f.	<i>karulī na</i>	وہی	<i>karulī ne, na</i>
	<i>ba</i>		<i>ba</i>



## POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

We can do, etc.

SINGULAR.	
m. شم	کولي <i>kavulai</i> } <i>sham</i>
شي	} <i>she</i>
f. شي	کول <i>kavuli</i> } <i>sh̄</i>

PLURAL.	
شؤ	کولي <i>kavulī</i> } <i>shā</i>
شيئي	} <i>shā-ī</i>
شي	کول <i>kavuli</i> } <i>sh̄</i>

PAST TENSE. I could have done, etc.

We could have done, etc.

SINGULAR.		PLURAL.	
m. کولي شه	<div> <div>ما <i>mā</i></div> <div>تا <i>tā</i></div> <div>هغه <i>haghah</i></div> <div>مونځه <i>mūnga</i></div> <div>تاسو <i>tāsū</i></div> </div>	کولي شوؤ	<div> <div>ما <i>mā</i></div> <div>تا <i>tā</i></div> <div>هغه <i>haghah</i></div> <div>مونځه <i>mūnga</i></div> <div>تاسو <i>tāsū</i></div> </div>
			<i>kavulai shah</i>
f. کول شوه	<div> <div>هغو <i>hagho</i></div> </div>	کول شوي	<div> <div>هغو <i>hagho</i></div> </div>
			<i>kavuli shva</i>
			<i>kavulī shvū</i>
			<i>kavuli shve</i>

FUTURE TENSE. I would have done, etc.

We would have done, etc.

SINGULAR.		PLURAL.	
m. به کولي	<div> <div>ما <i>mā</i></div> <div>تا <i>tā</i></div> <div>هغه <i>haghah</i></div> <div>مونځه <i>mūnga</i></div> <div>تاسو <i>tāsū</i></div> <div>هغو <i>hagho</i></div> </div>	به کولي	<div> <div>ما <i>mā</i></div> <div>تا <i>tā</i></div> <div>هغه <i>haghah</i></div> <div>مونځه <i>mūnga</i></div> <div>تاسو <i>tāsū</i></div> <div>هغو <i>hagho</i></div> </div>
ؤه		ؤو	
			<i>ba kavulai</i>
			<i>nuh</i>
f. به کول		به کول	
ؤه		وي	
			<i>ba kavuli</i>
			<i>wa</i>
			<i>ne</i>

GERUND.—m. کوون *kavūn*, f. کوڼه *kavūna*, a doing.PRESENT PARTICIPLE.—m. کاوه *kāvah*, f. کوله *kavala*, done.ACTIVE PARTICIPLE.—کوونکي *kavūnkai* or کوڼي *kavūnai*, doer.PASSIVE PARTICIPLE.—کولي *kavulai*, having done.

a. In the Imperative Mood plural the form *و کانږي* *vu kārī* is sometimes used for *و کوي* *vu kava-ī* (do ye).

99. The transitive verb *کړ* *kṛal* (to do or perform) has both an active and a passive voice and is regular in all its moods and tenses. It is used as an auxiliary in forming the past tenses of derivative verbs. It

is conjugated in the same manner as *rahal* (to strike) See Art 84 and 85 Its tenses of present and past time are formed according to the rules explained in Art 74 and 75, as is shown in the subjoined skeleton of the paradigm

## ACTIVE VOICE

INFINITIVE MOOD کرل / *ral* (to do).

## INDICATIVE MOOD

PRESENT TENSE I do or am doing, etc

SINGULAR

م کرل / *ram*ت کرل / *re*ف کرل / *ri*

PLURAL

م کرل / *ra*ت کرل / *ra i*ف کرل / *ri*

IMPERFECT TENSE Was doing me, etc

SINGULAR

م کرل - کرل / *ralam, kram*ت کرل - کرل / *kral, ire*م. کر - کرل / *ral, rah, far*ف کرل - کرل / *krala, ira*

Was doing us, etc

PLURAL

م کرل - کرل / *rala, kra*ت کرل - کرل / *rala i, tra i*م. کر - کرل / *tral, rah*ف کرل - کرل / *trale, tre*

PERFECT TENSE Has done me, etc

SINGULAR

م کرل } کرل / *aras* { *yam*  
ت کرل } کرل / *ye*  
ف کرل } کرل / *di*

م. کرل / *kiri di*

Has done us, etc

PLURAL

م کرل } کرل / *ari* { *ya*  
ت کرل } کرل / *va i*  
ف کرل } کرل / *di*

م. کرل / *kiri di*

## IMPERATIVE MOOD

Do thou, let him do

SINGULAR

م کرل / *ru ki i, kra*ت کرل / *ru ki, di ru ki, cr*ف کرل / *ru di ki*

Do ye, let them do,

PLURAL

م کرل / *ru ki i, tra i*ت کرل / *ru ki, di ru ki, cr*ف کرل / *ru di ki*

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

SINGULAR.

کرم	} ک <i>ki</i>	کرام
کری		کریه
کرمی		کری

If we do, etc.

PLURAL.

کرؤ	} ک <i>ki</i>	کرؤ
کرئی		کرای-ی
کریم		کری

PAST TENSE. If I had done, etc.

SINGULAR.

m.	} و <i>wai</i>	کری ک <i>ki</i> کرای
f.		کری ک <i>ki</i> کری

If we had done, etc.

PLURAL.

و <i>wai</i>	کری ک <i>ki</i> کرای
	* کری ک <i>ki</i> کری

FUTURE TENSE. If I would have done, etc.

SINGULAR.

m.	کری به ک <i>ki</i> با کرای وھ
f.	کری به ک <i>ki</i> با کری وھ

If we would have done, etc.

PLURAL.

کری به ک <i>ki</i> با کرای وھ
کری به ک <i>ki</i> با کری وھ

## POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

SINGULAR.

شم	} کری <i>karai</i>	شام
شی		شه
شی		شری

We can do, etc.

PLURAL.

شو	} کری <i>karai</i>	شؤ
شی		شای-ی
شی		شری

PAST TENSE. I could have done, etc.

SINGULAR.

m.	کری شه <i>karai shah</i>
	کری شوه <i>karai shwa</i>

We could have done, etc.

PLURAL.

کری شوؤ <i>karai shwü</i>
کری شوی <i>karai shwe</i>

FUTURE TENSE. I would have done, etc.

SINGULAR.

m.	کری به <i>ba</i> کرای <i>shah</i>
f.	کری به <i>ba</i> کری <i>shwa</i>

We would have done, etc.

PLURAL.

کری به <i>ba</i> کرای <i>shwü</i>
کری به <i>ba</i> کری <i>shwe</i>

GERUND.—m. کرؤن *krün* (obsol.), f. کرانه *karana*, a doing.PRESENT PARTICIPLE.—m. کره *kräh*, f. کراله *krāla*, done.\* Though generally met with as given in the text the plural feminine should properly be کری *kiri*.

ACTIVE PARTICIPLE — کرؤکی *krūnai* or کرؤی *krūnai*, *u* doer

PASSIVE PARTICIPLE — کرلی *kralai* or کری *krāi*, having done.

100. The PASSIVE VOICE of the verb کرل *krāl* is formed by conjugating the past participle with the auxiliaries یم *yam* and شول *shūal*.

## PASSIVE VOICE

INFINITIVE MOOD. کرل کیدل *krāl kēdal* (to be done)

### INDICATIVE MOOD.

PRESENT TENSE I am done, etc.

We are done, etc.

SINGULAR.

PLURAL.

m. یم } کرلی *krāl* { *yam*  
بی } *ye*  
دی } *dai*  
f کرده *krī da*

یم } کرلی *krāl* { *yā*  
بی } *yā i*  
دی } *dī*  
f کرده *krī dī*

IMPERFECT TENSE I was being done, etc

We were being done, etc

SINGULAR.

PLURAL.

m. کیدلم } کرلی *krāl* { *kēdalām*  
کیدلی } *kēdale*  
کدل - کده } *kēdal, kēdah*  
f کده کرده *krī kēdah*

کیدلم } کرلی *krāl* { *kēdālā*  
کیدلی } *kēdālā i*  
کدل } *kēdāl*  
f کده کرده *krī kēdāl*

PERFECT TENSE. I have been done, etc.

We have been done, etc

SINGULAR.

PLURAL.

m. یم } کرلی شول *krāl shūal* { *yām*  
بی } *yā*  
دی } *dā*  
f کرده شول *krī shūal*

یم } کرلی شول *krāl shūal* { *yā*  
بی } *yā i*  
دی } *dā*  
f کرده شول *krī shūal*

## IMPERATIVE MOOD.

Be thou done ; let him be done.

SINGULAR.

و کړي شه *wu karai sha*OR هغه د کړي شي *haghah di karai shī*, orو د کړي شي *wu di karai shī*

Be ye done ; let them be done.

PLURAL.

و کړي شي *wu karī sha-ī*OR هغه د کړي شي *haghah di karī shī*, orو د کړي شي *wu di karī shī*

## SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were done, etc.

SINGULAR.

m. شم } کړي که *ki karai* { *sham*  
 شي } *she*  
 f. شي } کړ کړي که *ki kirī* { *shī*

If we were done, etc.

PLURAL.

شو } کړي که *ki karī* { *shū*  
 شي } *sha-ī*  
 شي } کړ کړي که *ki kirī* { *shī*

PAST TENSE. If I had been done, etc.

SINGULAR.

m. وي } کړي شوي که *ki karai shawai* } *wai*  
 وي }  
 f. وي } کړ شوي که *ki kirī shīwi* }

If we had been done, etc.

PLURAL.

وي } کړي شوي که *ki karī shawī* } *wai*  
 وي }  
 وي } کړ شوي که *ki kirī shīwi* }

FUTURE TENSE. If I should have been done, etc.

SINGULAR.

m. وي } کړي شوي به که *ki karai* { *wum*  
 وي } *we*  
 وي } *shawai ba* { *wuh*  
 f. وي } کړ شوي به که *ki kirī shīwi ba wa*

If we should have been done, etc.

PLURAL.

وي } کړي شوي به که *ki karī* { *wū*  
 وي } *wa-ī*  
 وي } *shawī ba* { *wū*  
 وي } کړ شوي به که *ki kirī shīwi ba we*

PASSIVE PARTICIPLE.—کړي شوي *karai shawai*, been done.

101. Derivative verbs may be either transitive or intransitive according as the adjectives or nouns from which they are formed happen to be conjugated with the transitive auxiliary کول *kawul* or the intransitive auxiliary کيدل *kedal*.

a. In forming the infinitive mood of such verbs, the auxiliaries are combined with the feminine form of those adjectives and nouns whose masculine ends in a

consonant, by rejecting both the final *z* *lhaft* of the feminine, and the initial ك *k* of the auxiliary, as shown in the following examples. —

<i>m</i> پوخ <i>fo</i> ripe,	پوخول to cook,	پوخدل to ripen.
<i>m</i> روید <i>fo</i> blind,	رویدول to blind,	رویددل to be blind.
<i>m</i> کړېد <i>fo</i> crooked,	کړېول to distort,	کړېدل to be bent.
<i>m</i> پلې <i>fo</i> broad,	پلېول to widen,	پلېدل to become wide
<i>m</i> لنډ <i>fo</i> short,	لنډول to shorten,	لنډدل to become short

*b.* In those derivative verbs formed from nouns or adjectives that end in a long vowel or *z* *zāhur* (and which are both masculine and feminine) no such combination takes place. The auxiliaries are in such cases merely coupled with the nouns, etc., and thus conjugated with them. Examples

اود <i>adah</i> , sleep,	اودد کول to put to sleep,	اودد کدل to go to sleep.
تړی <i>tigai</i> , thirsty,	تړی کول to make thirsty,	تړی کدل to become thirsty
حېه <i>lhapah</i> , angry,	حېه کول to make angry,	حېه کدل to be angry
رڼا <i>ranra</i> , light,	رڼا کول to make light,	رڼا کدل to be light

*c.* All causal verbs derived from primitive intransitives that end in ل *al*, excepting those of Class II. Order III (which are both transitive and intransitive), form their infinitives by adding the termination ول *cul* to the present tense of the intransitive deprived of its pronominal affix. The exceptional verbs above noted form their causals simply by changing the terminal ل *al* of the infinitive to ول *cul*. These changes are shown in the subjoined examples, which are conjugated like regular transitive verbs.

INTRANSITIVE.	CAUSAL.	PRESENT.	IMPERFECT.	PAST T.
خملاست to recline,	خملول to lay down.	خملوم	خملود	خملولي دي
کېښاست to sit,	کېښول to seat.	کېښوم	کېښود	کېښولي دي
حښل to rise,	حښول to raise	حښوم	حښود	حښولي دي
آکول to fly,	آکړول to make fly.	آکړوم	آکړود	آکړولي دي
رځاستل to run,	رځول to make run.	رځوم	رځود	رځولي دي
چل to latch,	چلول to entangle.	چلوم	چلود	چلولي دي
دکول to jump,	دکول to make jump	دکوم	دکود	دکولي دي
خدل to laugh,	خدلول to make laugh.	خدوم	خدود	خدولي دي
تړل to cry,	تړول to cause to cry.	تړوم	تړود	تړولي دي
رڼکل to sparkle.	رڼکول to make sparkle.	رڼکوم	رڼکود	رڼکولي دي

102. In derivative verbs the tenses of present time are formed from the infinitive according to general rules. But those of past time are formed from the auxiliaries کړل *kṛal* and شول *shwal* for transitives and intransitives respectively, both noun and verb being inflected for gender and number.

103. The subjoined skeleton conjugations of a transitive and intransitive derivative verb, show how the tenses are formed, and also the changes for gender and number.

### TRANSITIVE DERIVATIVE.

INFINITIVE MOOD. پخول *pakhawul* (to cook).

#### INDICATIVE MOOD.

##### PRESENT TENSE.

SINGULAR.	PLURAL.
پخوم <i>pakhawam</i>	پخوؤ <i>pakhawū</i>
پخوي <i>pakhawe</i>	پخوئي <i>pakhawa-i</i>
پخوي <i>pakhawī</i>	پخوي <i>pakhawī</i>

##### IMPERFECT TENSE.

	SINGULAR.	PLURAL.
m.	{ or پخوؤ - پخول <i>pakhawul</i> , <i>pakhawah</i> پوخ کړد or کړ <i>pokh kṛah</i> or <i>kṛa</i>	or پخول <i>pakhawul</i> or پاخه کړل or کړ <i>pākhah kṛal</i> or <i>kṛah</i>
f.	{ or پخوله <i>pakhawula</i> or پخه کړه or کړ <i>pakha kṛala</i> or <i>kṛa</i>	or پخولي - پخول <i>pakhawule</i> , <i>pakhawuli</i> پخي کړي or کړي <i>pakhe kṛale</i> or <i>kṛe</i>

##### PERFECT TENSE.

	SINGULAR.	PLURAL.
m.	{ پخولي or پخولي <i>pakhawulai</i> or پاخه کړي <i>pakhalai dai</i>	پخولي or پخولي <i>pakhawuli</i> or پاخه کړي <i>pakhah kṛi</i> or <i>dī</i>
f.	{ پخولي or پخولي <i>pakhawuli</i> or پاخه کړي <i>pakhali da</i> or	پخولي or پخولي <i>pakhawuli</i> or پاخه کړي <i>pakhali dī</i> or
	پخه کړه <i>pakha kṛi</i> da	پخي کړي <i>pakhe kṛi</i> dī

# IMPERATIVE MOOD

## SINGULAR

## PLURAL

or *paʔ/ara* or

or *paʔ/ara* 1 or

*polʔ* or *palʔa* 1ra or

*paʔ/ah* or *palʔe* 1ra 1

or *laʔ/ah di paʔ/ara* or

or *laʔ/ah di paʔ/ara* or

or *paʔ/ara di* or

or *paʔ/ara di* or

*laʔ/ah di polʔ* or

*laʔ/ah di palʔah* or

or *palʔa* 1ri

or *palʔe* 1ri

*polʔ* or *palʔa* di 1ri or

*paʔ/ah* or *palʔe* di 1ri or

# SUBJUNCTIVE MOOD

## PRESENT TENSE

### SINGULAR

### PLURAL

*m* *paʔ/ah* 1ra

*paʔ/ah* 1ra

*paʔ/ah* 1re

*paʔ/ah* 1ra

*paʔ/ah* 1ri

*paʔ/ah* 1ri

## PAST TENSE

### SINGULAR

### PLURAL

*m* *paʔ/ara* 1ra

*paʔ/ara* 1ra

*paʔ/ara* 1re

*paʔ/ara* 1ra

*paʔ/ara* 1ri

*paʔ/ara* 1ri

# POTENTIAL MOOD

## PRESENT TENSE

### SINGULAR

### PLURAL

*m* *paʔ/ara* 1ra

*paʔ/ara* 1ra

*paʔ/ara* 1re

*paʔ/ara* 1ra

*paʔ/ara* 1ri

*paʔ/ara* 1ri



102. In derivative verbs the tenses of present tense are formed according to general rules. But those formed from the auxiliaries *کړل* *kral* and *شول* *sh* are intransitives respectively, both noun and verb both singular and number.

103. The subjoined skeleton conjugation of a transitive derivative verb, show how the tense changes for gender and number.

### TRANSITIVE

#### INFINITIVE MOOD

# IMPERATIVE MOOD.

SINGULAR

PLURAL

۱. <i>paḥḥega</i> , <i>pu paḥḥega</i> or <i>paḥḥa</i> or <i>paḥḥa sha</i>	۱. <i>paḥḥega i</i> , <i>pu paḥḥega i</i> or <i>paḥḥa</i> or <i>paḥḥa sha</i>
۲. <i>haḡḡah di paḥḥegi</i> or <i>paḥḥegi di</i>	۲. <i>haḡḡah di paḥḥegi</i> or <i>paḥḥegi di</i>
۳. <i>haḡḡah di paḥḥa</i> or <i>paḥḥa sha</i>	۳. <i>haḡḡah di paḥḥa</i> or <i>paḥḥa sha</i>
۴. <i>paḥḥa</i> or <i>paḥḥa di sha</i>	۴. <i>paḥḥa</i> or <i>paḥḥa di sha</i>

# SUBJUNCTIVE MOOD.

PRESENT TENSE

SINGULAR

PLURAL

۱. <i>paḥḥegam</i>	۱. <i>paḥḥegam</i>
۲. <i>paḥḥege</i>	۲. <i>paḥḥege</i>
۳. <i>paḥḥegi</i>	۳. <i>paḥḥegi</i>

۱. <i>paḥḥega</i>	۱. <i>paḥḥega</i>
۲. <i>paḥḥega i</i>	۲. <i>paḥḥega i</i>
۳. <i>paḥḥegi</i>	۳. <i>paḥḥegi</i>

PAST TENSE

SINGULAR

PLURAL

۱. <i>paḥḥedalai</i>	۱. <i>paḥḥedalai</i>
۲. <i>paḥḥa sha</i>	۲. <i>paḥḥa sha</i>
۳. <i>paḥḥedali</i>	۳. <i>paḥḥedali</i>
۴. <i>paḥḥa sha</i>	۴. <i>paḥḥa sha</i>

۱. <i>paḥḥedali</i>	۱. <i>paḥḥedali</i>
۲. <i>paḥḥa sha</i>	۲. <i>paḥḥa sha</i>
۳. <i>paḥḥedali</i>	۳. <i>paḥḥedali</i>
۴. <i>paḥḥa sha</i>	۴. <i>paḥḥa sha</i>

# POTENTIAL MOOD

PRESENT TENSE

SINGULAR

PLURAL

۱. <i>paḥḥedalai</i>	۱. <i>paḥḥedalai</i>
۲. <i>paḥḥa sha</i>	۲. <i>paḥḥa sha</i>
۳. <i>paḥḥedali</i>	۳. <i>paḥḥedali</i>
۴. <i>paḥḥa sha</i>	۴. <i>paḥḥa sha</i>

۱. <i>paḥḥedali</i>	۱. <i>paḥḥedali</i>
۲. <i>paḥḥa sha</i>	۲. <i>paḥḥa sha</i>
۳. <i>paḥḥedali</i>	۳. <i>paḥḥedali</i>
۴. <i>paḥḥa sha</i>	۴. <i>paḥḥa sha</i>

PAST TENSE

SINGULAR

PLURAL

۱. <i>paḥḥedalai</i>	۱. <i>paḥḥedalai</i>
۲. <i>paḥḥa sha</i>	۲. <i>paḥḥa sha</i>
۳. <i>paḥḥedali</i>	۳. <i>paḥḥedali</i>
۴. <i>paḥḥa sha</i>	۴. <i>paḥḥa sha</i>

۱. <i>paḥḥedali</i>	۱. <i>paḥḥedali</i>
۲. <i>paḥḥa sha</i>	۲. <i>paḥḥa sha</i>
۳. <i>paḥḥedali</i>	۳. <i>paḥḥedali</i>
۴. <i>paḥḥa sha</i>	۴. <i>paḥḥa sha</i>

GERUND.—*m.* پخیدن *pakhedūn*, *f.* پخیدنه *pakhedana*, a ripening.

PRESENT PARTICIPLE.—*m.* پخیده *pakhedah*, *f.* پخیده *pakhedala*, ripened.

ACTIVE PARTICIPLE.—پخیدونکي *pakhedūnkaī* or پخیدوني *pakhedūnai*, ripener.

PASSIVE PARTICIPLE.—پخیدلې *pakhedalai* or پوخ شوي *pokh shawai*, having ripened.

104. Negation and Prohibition (*nafī wa nahī*) are expressed by the use of the adverbs نه *na* and مه *ma*, with the several forms of the verbs.

*a.* The adverb or particle of prohibition مه *ma*, is only used with the second person of the imperative mood alone, and it always precedes the verb with which it often coalesces by rejecting its final *s h*. Ex. مه ژاړه *ma jāra* (don't cry), مه کوڅي *ma koma-i* or مه کوڅي *ma koma-i* (don't ye), etc.

*b.* The adverb of negation نه *na*, is used with all other formations of the verb, and, like the preceding, is often joined to it by the rejection of the terminal *s h*. It denotes simple negation. In the simple tenses of present time it precedes the verb, as, نه وینم *na wīnam* (I do not see), نه پوهیږي *na pohegi* (he does not understand), etc. In those tenses which take the prefix و *wu*, the particle نه *na* intervenes between it or its combinations and the verb itself, as نه کوت *wu na kot* (he did not look), نه خلم *wā ba na khlam* (I will not take), نه وهي *wu ba na nahī* (he will not strike), etc. But in those verbs that reject the prefix و *wu* as redundant, the particle of negation intervenes between the first and second syllables of the verb itself, including the combination of the former with the future sign به *ba*, as, نه پري وت *pre na wat* (he did not fall), نه نښکي *kkhke ba na nam* (I will not sit down), etc. In compound tenses whether present or past, of the active or passive voice, the particle of negation intervenes between the participle and the auxiliary forming the tense, as نه شو *ahali shimi na da* (she has not been struck), نه نیولې *nīwī* (the man could not catch the horse), نه وي *i kī* *na wī* (your hand will not have been hurt), etc.

## SECTION IV.

### THE PARTICLE (*harf*).

105. The particle is a word which, by itself being indeclinable and without independent meaning, is added to another word to denote some quality, condition, or other circumstance connected with it. Under the term particle are included the adverb, interjection, conjunction, and preposition.

106. The Adverb (*zaraf*). As a rule the adverbs are indeclinable, but those that end in a consonant are subject to inflection when coupled with another word commencing with one, as اوس *os* (now), تراوس پوری *tar osa pore* (until now), تل *tal* (always), تارتله *tartala* (for ever). Some few nouns and adjectives are used as adverbs, and subject to all the changes for gender and number as those parts of speech, as هر *har* (every), هر روز *hara rradz* (every day), etc.

107. The adverbs both simple and compound form a numerous class, and they include besides some purely Pukkhto words a number which have been derived from the Arabic and Persian. These last, however, are, generally speaking, only met with in books or are used in composition. The adverbs may be classed as those of time, place, quantity, similitude and affirmation. The following lists of these several classes include those in general use in Pukkhto.

a. The Adverbs of Time (*zurafu-2-zar* ١٦) are the following

آخر <i>akhir</i> , at last.	تراوند - نوبی <i>taravand - nobi</i> , last night.
اوس <i>os</i> , now.	بهر <i>bahr</i> , repeatedly.
تراوس پوری <i>tar osa pore</i> , until now.	تا <i>ta</i> , till, up to.
تراوس <i>tar osa</i> , ever till now.	پاروس <i>paros</i> , yesterday.
تاری <i>tare</i> , then.	پس <i>pas</i> , then, afterwards.

پله پسي *pala pase*, successively.  
 پخوا *pakhwā*, formerly.  
 پلگت *palaghat*, at once.  
 تل *tal*, always.  
 ترتله *tartala*, for ever.  
 چري *chare*, ever.  
 هيشري *hechare*, never.  
 رورو *ro ro*, slowly.  
 زرز *zar zar*, quickly.  
 سم د لاس *sam da lāsa*, forthwith.  
 خوځله *tso dzala*, how often?  
 يوځل *yo dzal*, once.  
 صبا *ṣabā*, to-morrow.  
 بل صبا *bul ṣabā*, next day.  
 نن صبا *nan ṣabā*, nowadays.  
 کله *kala*, ever? when?  
 کله کله *kala kala*, sometimes.  
 کله نه کله *kala na kala*, occasionally.  
 تر کله پوري *tar kala pore*, till when?  
 هر کله *har kala*, always.  
 هر کله چه *har kala chi*, whenever.  
 هېڅ کله *hets kala*, at no time.

نن *nan*, to-day.  
 نن ورځ *nan wradz*, this day.  
 وړمه ورځ *warāma wradz*, day before last.  
 لا وړمه ورځ *lā warāma wradz*, three days ago.  
 لالا وړمه ورځ *lālā warāma wradz*, four days ago.  
 لري *lire*, far.  
 لري لارځه *lire lārghah*, long ago.  
 لرغوني *larghūne*, long since.  
 ناڅاپه *nā tsāpa*, suddenly.  
 ناگاه *nāgāh*, unawares.  
 ناگهان *nāgahān*, unexpectedly.  
 هاله *hāla*, then.  
 هډو *hado*, never.  
 هره پلا *hara plā*, each time.  
 هرځل *har dzal*, every time.  
 وار په وار *wār pa wār*, in turn.  
 وختي *wakhtī*, early.  
 وړني *wrunbe*, firstly.

b. The Adverbs of Place (*zurūfu l-makān*) are the following :

باندې *bānde*, on, upon.  
 بهر *bahar*, outside.  
 بیرته *biyarta*, aback.  
 پوري *pore*, up to.  
 په *pa*, on, upon.  
 پورته *porta*, above, on.  
 په ټيکي *pa kkhke*, within, in.  
 تر *tar*, to, as far as.  
 تر دې پوري *tar de pore*, to this degree.

تر هغه پوري *tar haghah pore*, to that degree.  
 تر حد پوري *tar hadda pore*, to the utmost.  
 پوري اوري *pore ore*, out and out.  
 چاپیره *chāpera*, all round.  
 چرته *charta*, where.  
 بل چرته *bul charta*, elsewhere.  
 هر چرته *har charta*, everywhere.

هیچرتِه *hecl arta*, nowhere  
 دِلته - دَلته *dalta, dale*, here  
 دَسه *danana*, inside  
 یَیاشی *yarā l-ai*, alone  
 دَلته دَلته *dalta / alta*, here and there  
 دِی پَلو *de palan*, this side.  
 دِی حَوا *de hīwā*, this way.  
 دَعه پَلو *hagī ah palan*, that side  
 دَعه حَوا *hagha llnā*, that way  
 سَره *sara*, together  
 بَکته *lkh/ ata*, below.  
 سَکته *lkh/ ca*, under

بَکِی *lkh/ c*, in, within.  
 لَندِی *lande*, under  
 لَندِی لَندِی *lande bīnde*, over and under  
 لَری *lire*, afar.  
 لَه وِرایه *la waraya*, from afar  
 نَزدِی *rijde*, near  
 وِزَندِی *werānde*, in front  
 وِزَستو *werūto*, in rear  
 دَلته *alta*, here  
 دُوری *hāri*, there  
 هَسته *hista*, here.  
 وِزَسته *warhista*, towards him

c The Adverbs of Quantity (*zurāfu l miqdār*) are the following

دَیر *der*, very.  
 دَیر خَله *der d-ala*, very often  
 دَومره *domra*, this much  
 خَومره *comra*, how much?  
 تَومره *lomra*, that much  
 خَرومره *har comra*, however much  
 لَ *la*, even, yet.  
 حَر *har*, every  
 خَرو *har co*, however many

لَ زیاده *lī ziyat*, even more  
 حَر خَه *har t-a*, whatever  
 حَر یو *har yo*, every one  
 یو یو *yo yo*, singly  
 لَکوتی *lagfati*, a little  
 زیاده *zivit*, more  
 تَر حدّ زیاده *tr ladda zivit*, beyond  
 degree

d The Adverbs of Similitude (*zurāfu l ta' l th*) are the following

بِه وِی *ba wi*, may be  
 بَویه *bayi*, it behaves  
 بَدَق *lala*, exactly  
 بَی شک *b. a'at*, doubtless  
 خَه دَیاره *co dīra*, for what.  
 خَه لَه *co li*, why?  
 رَ حَور *r. thn*, well  
 بَی حَ *l'c*, at least

بَی حَشا *bi lla'at*, in shame  
 بَی سَای *bi sāt*, in safety  
 بَی سَای *bi sāt*, in safety  
 خَدایِ حَر *khadai har*  
 خَدایِ رَدَه *khadai rade*  
 خَدایِ رَو *khadai ro*  
 خَدایِ رَو *khadai ro*  
 خَدایِ رَو *khadai ro*

پله پسي *pala pase*, successively.  
 پخوا *pakhwā*, formerly.  
 پلغت *palaghat*, at once.  
 تل *tal*, always.  
 ترتله *tartala*, for ever.  
 چري *chare*, ever.  
 هيشري *hechare*, never.  
 رورو *ro ro*, slowly.  
 زرز *zar zar*, quickly.  
 سم ڏ لاس *sam da lāsa*, forthwith.  
 ڇوڇه *ṣo ḍzala*, how often?  
 يوڇل *yo ḍzal*, once.  
 صبا *ṣabā*, to-morrow.  
 بل صبا *bul ṣabā*, next day.  
 نن صبا *nan ṣabā*, nowadays.  
 ڪله *kala*, ever? when?  
 ڪله ڪله *kala kala*, sometimes.  
 ڪله نه ڪله *kala na kala*, occasionally.  
 تر ڪله پوري *tar kala pore*, till when?  
 هر ڪله *har kala*, always.  
 هر ڪله ڇه *har kala chi*, whenever.  
 هيش ڪله *hets kala*, at no time.

نن *nan*, to-day.  
 نن ورڇ *nan wradz*, this day.  
 ورڇ ورڇ *warama wradz*, day before last.  
 لا ورڇ ورڇ *lā warama wradz*, three days ago.  
 لا لا ورڇ ورڇ *lālā warama wradz*, four days ago.  
 لري *lire*, far.  
 لري لارڇه *lire lārghah*, long ago.  
 لرغوني *larghūne*, long since.  
 نا ڇاپه *nā tsāpa*, suddenly.  
 ناڳاه *nāgāh*, unawares.  
 ناڳيان *nāgahān*, unexpectedly.  
 هاله *kāla*, then.  
 هڏو *hādo*, never.  
 هرڊ پلا *hara plā*, each time.  
 هرڇل *har ḍzal*, every time.  
 وارپه وار *wār pa wār*, in turn.  
 وختي *wakhtī*, early.  
 ورنبي *wrunbe*, firstly.

b. The Adverbs of Place (*zurūfu-l-makān*) are the following :

باندي *bānde*, on, upon.  
 بهر *bahar*, outside.  
 بيرته *biyarta*, aback.  
 پوري *pore*, up to.  
 په *pa*, on, upon.  
 پورته *porta*, above, on.  
 په ٻڪي *pa kkhke*, within, in.  
 تر *tar*, to, as far as.  
 تر ڏي پوري *tar de pore*, to this degree.

تر هغه پوري *tar haghah pore*, to that degree.  
 تر حد پوري *tar hadda pore*, to the utmost.  
 پوري اوري *pore ore*, out and out.  
 چاڀيره *chāpera*, all round.  
 چرته *charta*, where.  
 بل چرته *bul charta*, elsewhere.  
 هر چرته *har charta*, everywhere.

هیچرته *hechara*, nowhere.  
 دلته *dalta*, here.  
 دانه *danana*, inside.  
 یواشی *yarād-ai*, alone.  
 دلته دلته *dalta halta*, here and there.  
 دی پلو *de palan*, this side.  
 دی خوا *de khwā*, this way.  
 دعه پلو *haghah palan*, that side.  
 دعه خوا *hagha khwā*, that way.  
 سره *sara*, together.  
 سکنه *lkh/ata*, below.  
 سکیه *lkh/ca*, under.

سکی *lkh/c*, in, within.  
 لاندی *lānde*, under.  
 لاندی باندی *lānde bānde*, over and under.  
 لری *lre*, afar.  
 له ورايه *la warāya*, from afar.  
 نژدی *njde*, near.  
 وړاندی *wrānde*, in front.  
 ورتو *wru-to*, in rear.  
 هلته *halta*, here.  
 هره *hare*, there.  
 هیسته *hista*, here.  
 وړهسته *warhista*, towards him.

c. The Adverbs of Quantity (*zurāfu-l-miqdār*) are the following.

ډیر *ḍer*, very.  
 ډیر ځله *ḍer ḍzala*, very often.  
 دومره *domra*, this much.  
 څومره *ḥomra*, how much?  
 هومره *homra*, that much.  
 هر څومره *har ḥomra*, however much.  
 لا *la*, even, yet.  
 هر *har*, every.  
 هر څو *har ḥo*, however many.

لا زیات *lā ziyāt*, even more.  
 هر څه *har ḥa*, whatever.  
 هر یو *har yo*, every one.  
 یو یو *yo yo*, singly.  
 لږکوتی *laghāt*, a little.  
 زیات *ziyāt*, more.  
 تر حد زیات *tar ḥadda ziyāt*, beyond degree.

d. The Adverbs of Similitude (*zurāfu l-tashbīh*) are the following:

به *ba*, may be.  
 بویه *boya*, it behoves.  
 بیدر *beda*, exactly.  
 بی شک *be ḍal*, doubtless.  
 څه دپاره *ḥa dapāra*, for what.  
 څه له *ḥa la*, why?  
 خو *ḥo*, then, well.  
 څو *ḥo*, at least.

رښتیا *riḥḥtiyā*, indeed.  
 ښاي *lkhā*, perhaps.  
 ولې *wale*, but, why?  
 خدای خبر *ḥudāc khabar*, } God know  
 خدای زده *ḥudāc zdah*, }  
 خدای پر *ḥi dāc go*, by God.  
 نه *la*, not at all.  
 گوندی *gānde*, likely.



نه *ma*, don't.  
 نه دي وي *na di wi*, perhaps not.  
 هر گوره *har gora*, at all events.

آري *ho, āre*, yes, aye.  
 نه - آيا *ya, na, āyā*, no, nay.  
 يره *yara*, verily.

108. The Interjection (*harfi-ṣaut*). The exclamations commonly used in Pukkhto are the following, among many others:—

آخ - اخين *ākḥ, akḥḥḥḥ*, excellent!  
 آپرين *āparin*, well done!  
 شاباش *shābāsh*, bravo!  
 آمين *āmīn*, amen!  
 آيا *āyā*, no! is it?  
 بس که *bas ka*, have done!  
 بيدار شه *baidār sha*, look out!  
 بيرته شه *biyarta sha*, avaunt!  
 پهه که *pahm ka*, have a care!  
 پيتي موشه *peṭi-mo sha*, for shame!

پوه شه *poh sha*, mark!  
 کاشکي *kāshke*, would to God!  
 الله *allah*, oh God!  
 توبه *tobah*, fie!  
 لري شه *lire sha*, begone!  
 افسوس *afsos*, pity!  
 چخه *chikha*, away!  
 هاڻي هاڻي *hā-ī hā-ī*, alas! alas!  
 واڻي واڻي *wā-ī wā-ī*, oh my!  
 ميراث شه *mīrāt sha*, death to thee!

a. The interjections او *o* and اي *ai* have already been described as signs of the vocative case (Art. 36). They also have the meaning of Oh you! Holloa! when used to attract attention or as a call.

109. The Conjunction (*harfi-'atf*) is a word used to connect sentences and phrases. Those commonly used are as follows:—

او *o* or *an*, and, also.  
 بلکه *balki*, but, rather.  
 پس *pas*, therefore.  
 پرته *prata*, besides.  
 بي له *be la*, without.  
 ترو *tro*, then, thence.  
 ځکه *dzaka*, because.  
 چه *chi*, that, for.

سوا *siwā*, except.  
 منگر *mangar*, unless.  
 که *ki*, if.  
 کنه - که *ki na, kan'a*, otherwise.  
 لیکن *lekin*, but, but if.  
 هم *hum*, also, even.  
 ولي *wale*, but, then.  
 يا *yā*, or, either.

110. The Preposition (*harfi-m'anaṛwī*) includes both prefixes and affixes or post-positions. Some adverbs are also used as prepositions. Those

prepositions that are formed by the union of a word with the particle *په* *pa* or *تر* *tar*, require that the noun they qualify should intervene between the two component parts of such prepositions. Ex. *په سر باندی* *pa sar bānde* (on the head), *تر کتبے لاندی* *tar katabe lānde* (under the bed), etc. The prepositions commonly used in Pukhto are the following :

*په* *pa*, on, in, upon.  
*په سکی* *pa lkh/c*, in, within  
*پری* *pre*, on, upon.  
*تری* *tre*,  
*تری نه* *tre na*, } from.  
*تیه* *tina*,  
*تر* *tar*, to, up to.

*خشه-خشه* *tash-tash*, with, at, near  
*سره* *sara*, along with.  
*د پارو* *da para*, on account of.  
*د پاس* *da pas*, above.  
*د لاندی* *da lānde*, below.  
*بکی* *bki*, in, within.  
*تر لاندی* *tar lānde*, under.

111. Besides the prepositions and post-positions above mentioned, there are several particles only used as affixes to nouns, etc. for the formation of diminutives and derivatives from them.

112. The Diminutive Particle (*harfi-ta'ghir*) in Pukhto always ends in *ای* *ai* or *ئی* *a-i*, for the masculine and feminine respectively. The diminutive particles commonly used are as follows

*ا* *ra i*. This is not a common form. It is added to nouns denoting inanimate objects, and is always of the feminine gender Ex —

<i>گورد</i> <i>kūza</i> , a gugglet,	<i>گورده</i> <i>a small gugglet.</i>
<i>گدو</i> <i>landū</i> , a corn bin,	<i>گدوئی</i> <i>a small corn bin.</i>
<i>خس</i> <i>has</i> , a straw,	<i>خسوی</i> <i>a mote in the eye.</i>
<i>چکت</i> <i>chak</i> , a lump.	<i>چکری</i> <i>a clot.</i>

*ای* *ai*. This affix is of the masculine gender and is added to some nouns that end in a consonant and denote inanimate objects Ex —

<i>لوپکت</i> <i>lo-pakt</i> , musket,	<i>لوپکی</i> <i>a small musket.</i>
<i>پاکت</i> <i>pak-t</i> , p'atter,	<i>پاکپی</i> <i>a small p'atter.</i>
<i>کدول</i> <i>kadal</i> , bowl,	<i>کدوبی</i> <i>a cup</i>

c. *kai* كى is a common diminutive affix, subject to change for gender and number, and used with nouns denoting both animate and inanimate objects. If the noun end in ي or s they are rejected before this affix. Ex.—

پندوس <i>pandos</i> , a ball,	پندوسكى a little ball.
مندوس <i>mandos</i> , a turband,	مندوسكى a small turband.
كت <i>kat</i> , a cot,	كتكى a child's cot.
كور <i>kor</i> , a house,	كوركى a small cabin.
پوزه <i>poza</i> , a nose,	پوزكى a little nose.
جني <i>jina-ē</i> , a girl,	جنىكى a little girl.

d. *gai* گى is only added to nouns denoting animate objects, and is subject to change for gender and number, etc. Ex.—

تتو <i>taṭū</i> , a pony,	تتوگى a little pony.
جولا <i>jolā</i> , a weaver,	جولاگى a little weaver.
ملا <i>mullā</i> , a priest,	ملاگى a young priest.
كافر <i>kāfir</i> , an infidel,	كافرگى a little infidel.
هندو <i>hindū</i> , a pagan,	هندوگى a young pagan.

e. *otai* وتى is added to nouns ending in ي, whether denoting animate or inanimate objects, that letter itself being rejected. Ex.—

سرى <i>sarai</i> , a man,	سروتي a very small man.
لرگى <i>largai</i> , a stick,	لرگوتي a little stick.
جني <i>jina-ē</i> , a girl,	جنوتي a very little girl.
منگى <i>mangai</i> , a pitcher,	منگوتي a little pitcher.

f. *urai* وري, *urai* وري, and *gurai* گورى are applied to nouns that end in a consonant and denote animate objects. They are subject to change for gender and number. Ex.—

چرگ <i>chirg</i> , a cock,	چرگورى a chicken.
هلاک <i>halak</i> , a boy,	هلاکورى a little boy.
گاڊ <i>ga-ad</i> , a sheep,	گاڊورى a lamb.
مراگ <i>magak</i> , a rat,	مراگورى a young rat.
بز <i>buz</i> , a goat,	بزگورى a kid.

وکی *u/ai* is applied mostly to nouns denoting inanimate objects. Nouns ending in ی drop that letter before this diminutive affix, and those ending in ة, whose penultimate syllable is formed by the long vowel *a*, drop the ة and change the long vowel to its corresponding short one. Ex —

دند <i>dand</i> , a pool,	دندوکی <i>a puddle</i>
چاره <i>chara</i> , a long knife,	چروکی <i>a penknife</i>
ور <i>war</i> , small,	وروکی <i>very small</i>
هده <i>had</i> , a bone,	هدهکی <i>a small bone</i>

113 The Derivative Particle (*harfi mu-ūf*) Pukhto is very rich in derivative and compound words. For the most part they have been adopted into the language from the Arabic and Persian, and are usually modified by the addition to the original of certain terminal particles also derived from the Arabic or Persian. These particles may be considered as of two classes, viz, those used in the construction of abstract nouns from adjectives or primitive nouns, and those used in the construction of adjectives from primitive nouns or adverbs.

114 The Abstract Noun (*ismu muzūf*) Abstract nouns are formed from primitive nouns and adjectives by one or other of the following affixes

نوب *lob* (الح) added to a noun or adjective denotes disposition, nature, calling, or occupation. Ex —

آشا <i>a'sha</i> , a friar,	آشایوب <i>friarliness</i>
سرای <i>sarai</i> , a man,	سرایوب <i>human nature</i>
ساحی <i>sahi</i> , a soldier,	ساحیوب <i>military life</i>
لونی <i>loni</i> , small,	لونوب <i>smallness</i>
ریزین <i>rizin</i> , loving	ریزینوب <i>love, courtship</i>

تا *ta* This particle is mostly added to adjectives alone, in forming abstract nouns, denoting possession of the quality or property signified by the adjective to which it is affixed. It is occasionally changed to دتا and تا. Ex —

آسان <i>āsān</i> , easy,	آسانتيا easiness.
زور <i>zor</i> , old,	زورتيا oldness.
ناجور <i>nājor</i> , sick,	ناجورتيا sickness.
مور <i>mor</i> , satiated,	مورتيا satiety.
تنگ <i>tang</i> , narrow,	تنگسيا narrowness.
ميلمه <i>melmah</i> , a guest,	ميلمستيا hospitality.

c. والي *wālai* (ه. والا). This particle is only added to adjectives in forming the abstract nouns denoting possession of the quality signified by them. Ex.—

اوڙد <i>ūgd</i> , long,	اوڙد والي length.
پلن <i>plan</i> , broad,	پلن والي breadth.
سور <i>sūr</i> , red,	سور والي redness.
ککڻ <i>klak</i> , firm,	ککڻ والي firmness.

NOTE.—This particle is sometimes changed to يالي *yālai* as in the following examples :—

ننگ <i>nang</i> , honour,	ننگيالي honourable.
جنگ <i>jang</i> , quarrel,	جنگيالي quarrelsome.
برڻ <i>brag</i> , spotted,	برڻيالي spotted, mottled.
زغره <i>zghara</i> , armour,	زغريالي armour-clad.
توره <i>tūra</i> , sword,	توريالي sword-armed.

d. ولي *wālī* or گولي *galwī* is added to nouns denoting animate beings to signify relationship, nationality, society, or confederation. Ex.—

عزیز <i>'azīz</i> , a relative,	عزیزولي relationship.
خپل <i>khpul</i> , own,	خپلولي family tie.
قام <i>qām</i> , clan,	قامولي clanship.
ورور <i>wror</i> , brother,	ورورولي brotherhood.

e. تون *tūn* is added to a few nouns to denote state or place. Ex.—

بیل <i>bīyal</i> , separate,	بیلتون separation.
ځاي <i>dzāe</i> , place,	ځاي تون abode, resort.
میري <i>megai</i> , ant,	میرتون ant's nest.
کنده <i>kunda</i> , widow,	کندتون widowhood.

115 Adjectives are formed from primitive nouns and adverbs by the affix of one or other of the following particles or letters :

a jan or ڄڻ *jan* is added to nouns to form adjectives denoting possession of the property signified by the noun Ex —

اوبه <i>oba</i> , water,	اوبڻي watery
غم <i>gham</i> , grief,	گم ٿيل grief struck
نول <i>nal</i> , sorrow,	نولي sorrowful
ڪر <i>krr</i> , pride,	ڪرڻي arrogant
تبہ <i>taba</i> , fever,	تڪي feverish
مڪر <i>ma/r</i> , hypocrisy,	مڪرڻي hypocritical

b مان *man* or مند *mand* is added to nouns to form adjectives signifying endowment or possession of the property denoted by them Ex —

دولت <i>daulat</i> , wealth	دولمن wealthy
سود <i>sad</i> , profit,	سودمن profitable
حور <i>hhug</i> , pain,	حورمن painful
يرد <i>yara</i> , fear,	يرمن timid

c نال *nal* is added to nouns to form adjectives denoting fullness or possession of the property signified by the noun, and is sometimes interchanged with the particle ڄڻ (Art 115, a) Ex —

ڦر <i>qahr</i> , wrath,	ڦرنال wrathful
ڄوڻ <i>hhof</i> , fear,	ڄوڻال fearful
ڙيم <i>zyam</i> , moisture,	ڙيمنال moist
سڙج <i>salch</i> , glue,	سڙجناڪ sticky
بوڻ <i>ba i</i> , smell,	بوڻوڻال full of smell

d ڌار *dar* is added to nouns to denote possession of the property denoted by the noun, and also signifies keeper, possessor, etc Ex —

دنيا <i>duniya</i> , wealth,	دنيدار wealthy
مال <i>mal</i> , property,	مالدار rich in estate etc
ڀر <i>pahra</i> , guard,	ڀريدار armed
طرف <i>taraf</i> , side,	طرفدار partizan

e In the same manner the letter ڄڻ *jan* is added to nouns in transforming them to adjectives Ex —

پم *pam*, mange,پورته *porta*, up, above.خیره *khīra*, dirt,پخوا *pakhwā*, formerly,صبا *ṣabā*, morning,نن *nan*, to-day,پوهړ *pūhar*, a sloven,پمن *mangy*.پورتنی *superior*.خیرن *dirty*.پخوانی *ancient*.صباني *matutinal*, of to-morrow.ننني *hodiernal*.پوهړي *slovenly*.

116. Patronymies are not common in Pukkhto. A man's nationality or country is expressed by placing the noun in the genitive case, as د کابل سړي *da kābul sarai*, etc. But they are sometimes formed by adding the particles وال *wāl* and ي *ai*, subject to inflection for gender, to the terminal letter of the noun. The former is used in the Eastern parts of the country and the latter in the Western. Examples:

سواتي *svātai*, a man of Swat. عشنغري *'ashnagharai*, a man of 'Ashnaghar.  
بنيروال *burnerwāl*, a man of Buner. چمله وال *chamla-wāl*, a man of Chamla.

#### PUKKHTO CALENDAR.

117. The Afghans use the Muhammadan calendar for all purposes, religious and secular. But they have different names for the months from the Arabic ones. The following list shows the names of the Afghan months with their corresponding Arabic ones.

##### PUKKHTO.

حسن حسين	<i>hasan-husain</i> .	30
صفرة	<i>ṣafara</i>	29
ورنبي خور	<i>wṛunba-ī khor</i>	30
دويمه خور	<i>dwayama khor</i>	30
درېمه خور	<i>driyama khor</i>	30
څلورمه خور	<i>tsalorama khor</i>	29
د خدای میاشت	<i>da khudāemyāshṭ</i>	30
شو قدر or برات	<i>sho-qadr or barāt</i>	29
روژه	<i>roja</i>	30
وروكي اختر	<i>wṛukai akhtar</i>	29
میانه	<i>miyāna</i>	30
لوي اختر	<i>loe akhtar</i>	29

##### ARABIC.

محرم	<i>muharram</i> .	30
صفر	<i>ṣafar</i>	29
ربيع الأول	<i>rabi'ul-awwal</i>	30
ربيع الثاني	<i>rabi'us-ṣānī</i>	30
جماد الأول	<i>jumād-ul-awwal</i>	30
جماد الثاني	<i>jumād-us-ṣānī</i> .	29
رجب	<i>rajab</i>	30
شعبان	<i>sha'bān</i> .	29
رمضان	<i>ramzān</i> .	30
شوال	<i>shawāl</i> .	29
ذي قعدة	<i>zī-q'ada</i>	30
ذي حجة	<i>zī-hijja</i>	29

118 By the Eastern Afghans the months of the Hindu calendar are used, principally with reference to the seasons and agriculture. The following list gives their names, with the corresponding Hindi ones. These are fixed or solar months.

PUKKHTO	ENGLISH	HINDI
بساکت - بساکت <i>baisāḥ, bisāḥ</i>	April	بساکت <i>baisāḥ</i>
چت <i>jet</i>	May	چت <i>jet</i>
آر - هار <i>ar, ār</i>	June	آر <i>ār</i>
پشکال - ساون <i>paśhāl, saun</i>	July	ساون <i>saun</i>
بادرو <i>budro</i>	August	بادرو <i>būdro</i>
اس <i>as</i>	September	اس <i>as</i>
کاکت <i>kakṭ</i>	October	کاکت <i>kakṭ</i>
مگر <i>magar</i>	November	اگس <i>ag'san</i>
پود <i>poh</i>	December	پوس <i>pos</i>
ماد <i>māh</i>	January	ماگه <i>magh</i>
پاگر <i>paganr</i>	February	پهاگی <i>phāgūn</i>
چتر <i>chetar</i>	March	چت <i>cit</i>

119 The Pukkhto days of the week are shown in the subjoined Table with the corresponding Persian and English names.

PUKKHTO	ENGLISH	PERSIAN
حالی <i>ḥālī</i>	Saturday	شنبه <i>shanbe</i>
اتار <i>atār</i>	Sunday	یکشنبه <i>yekshanbe</i>
گل - پر <i>gul, pr</i>	Monday	دوشنبه <i>doshanbe</i>
په <i>pa</i>	Tuesday	سه شنبه <i>seshanbe</i>
چار شنبه <i>chār shanbe</i>	Wednesday	چهارشنبه <i>chaharshanbe</i>
د زیارت ورځ <i>d'ziyār it rraḥ</i>	Thursday	پنجشنبه <i>panjshanbe</i>
آر جمع <i>ar jam</i>	Friday	جمعه <i>jum'ah</i>

120 The seasons in the Pukkhto are the following, viz.

بهار *bahār* or بهار *bahār*, spring (February, March, April)  
 گر *gar*, summer (including the months of May and June)  
 باران *barān*, rainy season (of July and part of August)



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## EXERCISES.

## 122. LESSON I.—CONCORD OF NOUN, ADJECTIVE, AND VERB

Life is sweet.  
 This water is sweet.  
 These cards are not sweet.  
 Those fruits are sweet  
 The sky is clear (green).  
 One tree was green.  
 The sticks are all green  
 All the leaves were green.  
 The sword may be blunt.  
 The swords will become blunt.  
 The air was very hot.  
 The water is very hot.  
 Your horse was lame.  
 Was your mare lame?  
 My father is blind.  
 And his mother also is blind.  
 So and so's parents are both blind.  
 The camels were mangy.  
 All the cows were lean.  
 Take the bread from these deaf women  
 and give it to those weary men.  
 These are fine young men.  
 You are foolish women.  
 Amongst them are some good and some  
 bad.  
 He will become a rich man.  
 She may be a rich woman

Jwandan klog dai.  
 Di obs khwaga da  
 Daglah mista ah khw'gah na di.  
 Hagho mewe khwage di  
 Asinan shin dau  
 Yawa wana shina wa  
 Larga waja ah shinah di  
 Tole pare shne we  
 Tara pa aia (or puia) wi  
 Taro ba pa aia (or puia) shi.  
 Bai der tod wuh  
 Oba dera tau la da  
 Eta as gud wuh  
 Aspa di guda wa?  
 P'ir mi fand dai  
 An da dah mer hum par la da  
 Da palinki p'ir mor d'arali par lah di  
 Ukkhan pari a an na  
 Tole ghawne d'arare we.  
 Ia d'aglo karni ki a go ra d'ala : waii's  
 mw laji o staro wai's ta e wai's  
 Dwi kki yawa ah zai'ni di  
 T'en karni 'ag'le ki la'le ya i  
 Da la go pa mar'iz k'le d'are k'le sh  
 wi d'arare to!  
 Da 'at man sarai la o'  
 Pau'a' maza k'le aia la wi

## 123. LESSON II.—DEGREES OF COMPARISON.

The man is taller than the woman.	Sarai la <u>kkhadze</u> na dang dai.
The woman is stouter than the man.	<u>Kkhadza</u> la sarī na ghaṭa da.
The horse is more noble than the ass.	Ās la khra na aṣhrāf dai.
Thy asses are smaller than my colts.	Stā khrah khare <u>dzamā</u> bihānro na la-ng dī.
Women are weaker than men.	<u>Kkhadze</u> la sarīo na kam-zore dī.
Iron is heavier and harder than wood.	Ospana tar largī drana aw klaka da.
You are bolder than lions.	Tar zmaro ziyāta maṣanī ya-i.
This person's beeves are fatter than any other cattle in the district.	La noro dangaro na <u>chi</u> pa tape <u>kkhke</u> wi da dah skhwanda-ar tsūrbah dī.
The hawk is faster in flight than the wind.	Bāz pa ālwatu la būda zir dai.
You are worse than dogs.	Tāsū la spīo na bad ya-i.
The maidens are handsomer than the youths.	Peghle la zalmīo na <u>kkhūyaste</u> dī.
The elephant is the largest of all animals.	Da ṭolo wāro <u>dzanāwarāno</u> hūti loc dai.
That tree is higher than the others.	Hagha wana la noro na <u>ūchata</u> da.
Health though it be with poverty is still better than sickness with wealth.	Jor-tiyā sara da gadā-tob ki wi hum ghwara da la nārogh-tiyā sara da daulat.
The jackal is not so fleet as the dog, but he is more cunning.	Gīdarī aka spai hombra gaṛandai na dai, Iekin tre (or tar e) ziyāt dai pa <u>hokkh-yārtiyā</u> .
Thou art cleverer than so-and-so.	La palānki na tah pohānd ye.
Yours is the largest share of the meat.	Da ghwakkhe stā brakhā ziyūta da.
He is a most slovenly man.	Be ḥadda pūhar sarai dai.
Thou art most wise.	Be shāna <u>hokkhyār</u> ye.
This is good, that is better (f.), these are better than all (or best).	Daghah <u>kkhah</u> dai, dā lā <u>kkha</u> da, dwī la ṭolo wāro na <u>kkha-ah</u> dī.
In my opinion this is the best sword.	<u>Dzamā</u> pa fikr <u>kkhke</u> dagha tūra ghwara da.

## 124. LESSON III.—THE PRONOUNS.

## a. PERSONAL PRONOUNS.

He is my brother.	<u>Dzamā</u> wror dai.
She is his mother.	Da dah mor da.
They are your brethren.	Da stāsū wrūnra dī.
They are our cows.	<u>Dzamūnga</u> ghwāwe dī.
My father is an old grey-beard.	Plār mi zor spīn-gīrai dai.



Come, let us run after the horses.  
 The trees were bowed by the storm.  
 A storm bent down the trees.  
 My brother voluntarily went up to the top of the hill all alone.  
 The water rose so high in the well that it overflowed its mouth.  
 We will start for the hill to-morrow, let the huntsman go up to-day.  
 When he sat down on the ground then I rose up and went away.  
 The dog ran away from me, and the pigeon flying up, perched upon that high branch of this tree.  
 The tree has fallen down by reason of the force of the wind.  
 Having stumbled against a stone he fell, but he was not much hurt.  
 I am standing exactly on that spot, and have not moved at all.  
 The mare was galloping very fast, when all of a sudden shying at a dog, which was lying concealed in the grass, she threw me over her head, and then stood still on the road.  
 If I were a rich man, I would not now be lying on the bare ground.  
 If thou hadst understood me, thou wouldst not have done this wrong act.

Rādza chi āsūno pase wu zghalū.  
 Wane pa silā-i ṭiṭe shwale (or shwe).  
Silā-i wane ṭiṭe kṛale (or kṛe).  
 Wror mī pakhpula yawādzai da ghra sar ta wu khot.  
 Oba tar hase hadda pa kūhī kkhke wu khatala chi la khule na e toya shwa.  
Mūng ba sabā ghra ta rawān shū, kkhkā-riyān di nan wu kheṭi.  
Haghah chi pa zmake bāndi kkhkenāst-edah pas zah pātsedam aw lāram.  
Spai rā na wu takkhtedah, aw kauntar āl-watalai, da daghe wane pa haghe ūchate kkhākhe bāndi kkhkenāst.  
 Wana da bād da zor la kabala prewatali (or prewati) da.  
 Pa kānrī bāndi tindak khwuralai prewat, magar ḍer khūg shawai na wuh.  
Jukht pa haghah dzāe bāndi wulār yam, aw lasara na yam khwadzedalai.  
Āspa ḍer pa gaṛandī tlala, chi nā gumāna pa spī bāndi, chi dah pa wākkho ghalai prot wuh, bugnedali, zah e khpul sar dapāsa wughurawulam, aw biyā e pa lāri wudredala.  
Ki zah daulat-man wai, os ba pa baṛbande zmake māst na wum.  
Ki tah pa mā pohedalai wai, dā bad kār ba di karai na wai.

## 126. LESSON V.—NOUN WITH TRANSITIVE VERB.

He is carrying grass to the cattle.  
 Why art thou sharpening thy sword?  
 The camel-men will take the camels to graze in the evening.  
 The milk-maids will milk the cows in the morning.  
 Let him summon the witnesses to-morrow.

Haghah ḍangaro lara wākkhah wṛī.  
Tūra di tsala tera kawe (or ke or kṛe)?  
Ūkkhbānah ba mākkhām ūkkhān tsaralu la biyāyī.  
Ghobane ba ṣahār ghwāwe wulwashī.  
Haghah di shahidān sabā rāwubolī.



What has become of my sword? I don't see it. I put it under the bed before I went to sleep.

Don't shoot at the people, fire your matchlocks over their heads.

What can I do? whichever way I turn they follow after me.

It is not so light a matter as you suppose, that I can tell you.

The upper people gained the victory because they were the most numerous, and, in a difficult country, as bold as lions; as for the lower people they met with defeat because they were at feud with each other, and moreover were afraid of treachery on the part of their own clansmen.

Yesterday the water was hidden under the ground, to-day it is congealed on its surface and has become ice, to-morrow it will spurt up into the sky in jets.

He has influence with the people of this district because he takes part more or less in their deliberative assemblies.

No, I don't know where the needles are, and I have not got any now, but I saw some in the casket the day before yesterday.

Well, go buy some sticks from him, and bring them to me, I will show them to my father and he will tell you what to do with them.

The boy is lying uncovered and this person has two quilts, take one from him and throw it over him.

Tūra mi tsa shwa? Na e winam. Chi lā ūdah na wum, mā e tar kaṭa lāndi ikkhi da.

Pa khalqo bāndi ma wula-i, da deo da sar dapāsa ṭopakūna muh khalūṣawa-i.

Zah tsa kawam? hara khwā chi girzam, dwī rū pase dī.

Hombra spuka khabara na da, laka chi tah e ganre, dā darta zah wūyam.

Bar 'alam barai gaṭalai dai, dzaka chi dwī ḍer ganr wū, aw pa sakht mulk kkhke, maṛanī laka zmaṛio, har chi lar 'alam dī, haghō larai mūndalai dai, dzaka chi yo tar bula pa mandz kkhke patne we, aw nor, dwī da khpulo 'azizāno la ṭaga-i na wu weredal.

Pārūn oba tar zmake lāndi puṭa wa, nan dapāsa prē bāndi ṭinga sha, kangal dai, sabū ba pa porta ūsmān ta dāre wahī.

Haghah da de tape khalqo sara khula larī, wale chi tsa la-ag ziyāt da dwīo pa jirgo kkhke kkhkata porta kegī.

Na na-yam khabar chi stani charta dī, aw dā sā'at rū tsakha tsa nishta dī, lekin warāma wradz mā pa harpa-i kkhke dzane wulidali.

Jor, lār sha pa baie tina tsa largī wā~~kh~~la, aw biyā e rū khatsa rāwra, zah ba e khpul plār ta wul~~kh~~hāyam, aw haghah ba darta wāyī, chi war sara tsa kawē.

Halak barband prot dai, aw dah khatsa brastani dwe dī, yawa ti na wā~~kh~~la, aw pre bāndi wāchawa.

## 128. SHORT PHRASES.

What is the matter with you?

How is he?

I am quite well.

Tā sara tsa shawai dai?

Haghah tsa rang dai?

Zah jak jor yam.

His is a slight ailment  
She will be well in a few days  
He will die, he is not (a case) for re-  
covery

Sit down here on this chair  
Don't sit down. Let them not sit  
down.

Won't you sit down? There is room  
She sat down with her own mother,  
He did not sit down with me  
We will sit down with these persons

Get up Won't you get up?  
If she won't get up I will get up  
Why did they get up?  
They have not got up  
Stand up That will do Don't move  
Stand still. He stood still on the road

What do you want? Nothing  
I don't want anything  
If I want anything I will tell you  
He asked for five rupees  
I have asked for even more  
Don't ask for anything of me

Stay here till we return

She stayed, but we came on.

How many persons have stayed be-  
hind in the village? Not a man  
has stayed.

Let them stay a few days with me  
We will stay with you for six days

Where dost thou dwell?  
Abide with us as long as you like

Da dah spuka n'ijor t'iyā da  
Pa la ago wra l'yo k'k'he ba jora e'hi  
Mur ba e'hi da ra hedatu na dai

Dalta pa de kora bindi kkhikena  
Ma kkhikena Hagah di na kkhikena

ԿԿԿԵ ԵՈՆԱՆԻ? ՇԱԵ ԿԻՐ \*  
 ՊԱԳԼԱ ԿԻՐՍԷ ՄՈՐԻ ԿԼԱԴՐ ԻՔԻ ԿԵՆՈՒՄԵԼԱ  
 ՊԱԶԽԱՆ ԲԻ ԷՐԿԻԱ ԵԿԿԵ ՈՐ ՈՒՄ  
 ՄԱՆԳ ԵՐ ԺՈՅՈ ՏԱՐԱ ԵԿԿԵՆՈ

Pāṭra ān pāṭra ī?  
Kī haḥha nā pāṭe zālī bā pāt-am  
Haḥha ah lālā pāt-dālī?  
Haḥha ah pāt-dālī nā dī  
Wulr-cha Bās khwadrega mē  
Wudrega Haḥhah pā lū wudred

Tah t'ar ghw'aro? Hets  
Hets ehai na ghawram  
hi zah t'ar ghawram t'ar d'ar w'ayam  
Ha-hah! in t'ar raj a t' ghokkhitat  
Ma li z'ate ghokkhitat di  
Ra na hets n a ghawra

Drainings tar jirwatalu pore dale patan  
a) a

Hagl a jati cha, magar maling ri rman  
shwala

Wrassto pa hili hahiko t-o tana pahi di?  
Ia firi na dai pahi

Dwi di tso wra lzo pore ri ara pati ti  
Tar shigo wra lzo pore ba mang ti ara  
pati lzo

Tah chi arta o'c?  
Hemtra chi arah di legi, mung sura o'c



He has dwelt many years in this city.  
When he arrives, will he live with you?  
Whether he stays or not, he has the  
choice.

Who lives in this house?

Show me the road to the city.  
Come, I will show it to you.  
He was showing me another road.  
That man is blind, he could not show  
you the road.  
If I had not shown it to him, he would  
have lost the road.  
He showed me my own father's house.  
He showed me his own father's house.

Go on. Don't you go. Let them go.  
Have they gone? They went this  
morning.

When did the men go away?  
Let me know when he comes.  
Don't come here. Let him come.  
He has come. She has come.

Go out. Don't go out.  
They have gone out.  
We will go out in the evening.  
He came out of the house.  
He went into the house.  
Come in. I will come in by-and-bye.  
The water was coming into the cistern.

Make haste. Be quick.  
Follow them. Go quickly.  
Don't hurry. Be quiet.  
Stop. Take care. Be careful.  
Don't you see? Surely you are not  
blind.  
Do you see? How many are there?

Der k<sub>ā</sub>la pa de k<sub>kh</sub>ahr k<sub>kh</sub>ke osedalai dai.  
Haghah chi r<sub>ā</sub>sh<sub>i</sub>, ba e t<sub>ā</sub> sara os<sub>i</sub>?  
Ki os<sub>i</sub> y<sub>ā</sub> na os<sub>i</sub>, w<sub>ā</sub>k lar<sub>i</sub>.

Pa de kor k<sub>kh</sub>ke tsok os<sub>i</sub>?

Da k<sub>kh</sub>ahr l<sub>ār</sub> r<sub>ū</sub> ta wu k<sub>kh</sub>ūya.  
R<sub>ād</sub>za, zah ba e darta wu k<sub>kh</sub>ūyam.  
Haghah r<sub>ū</sub>ta bula l<sub>ār</sub> k<sub>kh</sub>owula.  
Haghah sar<sub>ai</sub> r<sub>ū</sub>nd dai, l<sub>ār</sub> e darta k<sub>kh</sub>o-  
wuli na sha.  
Ki m<sub>ā</sub> e warta k<sub>kh</sub>owuli na wai, l<sub>ār</sub> ba e  
wruka k<sub>ra</sub>la.  
Da k<sub>hp</sub>ul pl<sub>ār</sub> mi kor, e r<sub>ū</sub>ta wu k<sub>kh</sub>owah.  
Da k<sub>hp</sub>ul dz<sub>ā</sub>n da pl<sub>ār</sub> kor, e r<sub>ū</sub>ta wu  
k<sub>kh</sub>owah.

Dza. Ma dza-i. Haghah-ah di dz<sub>i</sub>.  
Haghah-ah tlal<sub>i</sub> d<sub>i</sub>? Şah<sub>ūr</sub> tlal<sub>i</sub> d<sub>i</sub>.

Sar<sub>i</sub> kala l<sub>ār</sub>al (or tlal<sub>i</sub> d<sub>i</sub>)?  
Har wak<sub>ht</sub> chi r<sub>ād</sub>z<sub>i</sub>, m<sub>ā</sub> k<sub>kh</sub>abar ka.  
Dal<sub>ta</sub> ma r<sub>ād</sub>za. R<sub>ā</sub> di sh<sub>i</sub>.  
R<sub>ā</sub>ghai (or r<sub>ā</sub>ghlalai dai). R<sub>ā</sub>ghlala (or  
r<sub>ā</sub>ghlali da).

Ūza (or wuza). Ūza ma (or ma wuza).  
B<sub>ā</sub>hir ta (or warchane) watal<sub>i</sub> d<sub>i</sub>.  
M<sub>ā</sub>k<sub>kh</sub>ām ba wuz<sub>ū</sub>.  
La kora b<sub>ā</sub>hir wu wat.  
Pa kor k<sub>kh</sub>ke nana wat.  
Nana wuza. Pa drang ba nana w<sub>ū</sub>zam.  
Oba pa hau<sub>z</sub> k<sub>kh</sub>ke nana watala.

Talw<sub>ār</sub> wu ka. Z<sub>ir</sub> sha.  
War pase sha. Pa garand<sub>i</sub> dza.  
Talw<sub>ār</sub> ma kawa. Pa qal<sub>ār</sub> osa.  
Wudrega. Khabar-d<sub>ār</sub>. Pahm ka.  
Na gore (or na w<sub>ī</sub>ne)? R<sub>ū</sub>nd kho ba na  
ye?  
W<sub>ī</sub>ne (or gore)? Tso d<sub>i</sub>?

Shut the door Open it  
Tie the cow's legs Untie them  
Undo this knot It is tied firmly  
I can't undo it, do you try

If the dog gets loose, you will not catch  
him again, for he uses his mouth  
Don't fear He will not get loose

Go to sleep He is asleep  
He is sleeping He is lying down  
Lie down Put the boy to bed  
He is awake Don't awake him  
Awake me early in the morning  
He has now risen from sleep

Do you understand? Listen  
He did not understand my meaning,  
but she understood  
I have not understood it  
Do you explain to me What does he  
say?

I have not understood a single word  
Say that again I will not hear him  
He has written the letter  
I will write it on paper for you  
What is he writing, and to whom?  
What has he said in the letter?

I don't know, he has not told me

Look at me Do you see me?  
What is he looking at? I see nothing  
Did you look at the mark? I saw it  
I was looking at the book  
He had looked at it before  
He did not see me, but I saw him

I am very fatigued hungry, and thirsty  
She is much hurt but no bones are  
broken, and the doctor says she will  
be well in six or seven days

War pore kā Lari kā  
Da ghāwā pkkhe wu tara Prā e nadza  
Da ghūta wu sparā Klala tarali da  
Zah a na shām spardi, tah azmekkht wu  
kā

Ki spai yalali shi, biyā br = na nisa i  
wale chi khula lagawi  
Weregā mā Hagghah ba khala na shi

Ūdah sha Ūdah dai  
Khob kawī Mīst dai  
Tsamla Halak tsamiawa  
Wikhh dai Ma e wikkhawā  
Wakhti sahar mā wikhh kā  
Os la khoba patsedalai dai

Pohege? Ghwag bās (or nisa)  
Pa matlab me hagghah wu na pohedah,  
magar da pohedala  
Pre poh na shām  
Tah mā poh krah Hagghah tsa wayi?

Pa yawe khabare bāndi pohedalai na yam  
Dā biyā wāya Zah ba e wu na wram  
Hagghah chita i wukkhkālī da (or likālī da)  
Sta dapāra ba e pa kaghaz bāndi wu kagam  
Hagghah tsa liki (or kkhkī), aw chā ta?  
Pa chita i kkhhe tsa e likālī (or kkhī alai)  
dai

Khabar na yam, mā ta e na dai wayalai  
Mā ta gora Mā wine?  
Hagghah tsa ta gori? Zah betā na wīnam  
Nakkha di wu katala? Mā e wu lidala  
Kitāb mī lot  
Hagghah = pr khwa katalai dai  
Zah e na lidalam, lekīn mā e wulidāh

Zah der starai ugai aw tagai yam  
Hagha dera khuga shiwi da magar hadāki  
māt na di aw tabib wāyi, chi shpag yā  
awwah wradzi pase ba jora shi

He has dwelt many years in this city.  
When he arrives, will he live with you?  
Whether he stays or not, he has the  
choice.

Who lives in this house?

Show me the road to the city.  
Come, I will show it to you.  
He was showing me another road.  
That man is blind, he could not show  
you the road.  
If I had not shown it to him, he would  
have lost the road.  
He showed me my own father's house.  
He showed me his own father's house.

Go on. Don't you go. Let them go.  
Have they gone? They went this  
morning.

When did the men go away?  
Let me know when he comes.  
Don't come here. Let him come.  
He has come. She has come.

Go out. Don't go out.  
They have gone out.  
We will go out in the evening.  
He came out of the house.  
He went into the house.  
Come in. I will come in by-and-bye.  
The water was coming into the cistern.

Make haste. Be quick.  
Follow them. Go quickly.  
Don't hurry. Be quiet.  
Stop. Take care. Be careful:  
Don't you see? Surely you are not  
blind.  
Do you see? How many are there?

Der k<sup>h</sup>ala pa de k<sup>h</sup>hahr k<sup>h</sup>hke osedalai dai.  
Haghah chi rāshī, ba e tū sara osī?  
Ki osī yū na osī, wāk larī.

Pa de kor k<sup>h</sup>hke tsok osī?

Da k<sup>h</sup>hahr lār rā ta wu k<sup>h</sup>hūya.  
Rādza, zah ba e darta wu k<sup>h</sup>hūyam.  
Haghah rāta bula lār k<sup>h</sup>howula.  
Haghah sarai rūnd dai, lār e darta k<sup>h</sup>ho-  
wuli na sha.  
Ki mū e warta k<sup>h</sup>howuli na wai, lār ba e  
wruka k<sup>h</sup>ala.  
Da k<sup>h</sup>pul plār mi kor, e rāta wu k<sup>h</sup>howah.  
Da k<sup>h</sup>pul dzān da plār kor, e rāta wu  
k<sup>h</sup>howah.

Dza. Ma dza-ī. Hagha-ah di dzi.  
Hagha-ah tlalī dī? Şahūr tlalī dī.

Sarī kala lūral (or tlalī dī)?  
Har wakht chi rādzi, mū khabar ka.  
Dalta ma rādza. Rū di shī.  
Rūghai (or rūghlalai dai). Rūghlala (or  
rūghlali da).

Ūza (or wuza). Ūza ma (or ma wuza).  
Bāhir ta (or warchane) watalī dī.  
Māk<sup>h</sup>hām ba wuzū.  
La kora bāhir wu wat.  
Pa kor k<sup>h</sup>hke nana wat.  
Nana wuza. Pa drang ba nana wūzam.  
Oba pa hauz k<sup>h</sup>hke nana watala.

Talwār wu ka. Zir sha.  
War pase sha. Pa garandī dza.  
Talwār ma kawa. Pa qalār osa.  
Wudrega. Khabar-dār. Pahm ka.  
Na gore (or na wine)? Rūnd kho ba na  
ye?  
Wine (or gore)? Tso dī?

Shut the door Open it  
Tie the cow's legs Untie them  
Undo this knot It is tied firmly  
I can't undo it, do you try

If the dog gets loose, you will not catch  
him again, for he uses his mouth  
Don't fear He will not get loose

Go to sleep He is asleep  
He is sleeping He is lying down  
Lie down Put the boy to bed  
He is awake Don't awake him  
Awake me early in the morning  
He has now risen from sleep

Do you understand? Listen  
He did not understand my meaning,  
but she understood

I have not understood it  
Do you explain to me What does he  
say?

I have not understood a single word

Say that again I will not hear him  
He has written the letter  
I will write it on paper for you  
What is he writing, and to whom?  
What has he said in the letter?

I don't know, he has not told me

Look at me Do you see me?  
What is he looking at? I see nothing  
Did you look at the mark? I saw it  
I was looking at the book  
He had looked at it before  
He did not see me, but I saw him

I am very fatigued, hungry, and thirsty  
She is much hurt but no bones are  
broken, and the doctor says she will  
be well in six or seven days

War pore kā Liri kā  
Da ghwā pkkhe wu tara Prā e nadza  
Dā ghūta wu spara Klaka tarali da  
Zah = na sham spardi, tah azimekkht wu  
kā

Ki spai yalah shi, biyā bā e na nisa i,  
wale chi khula lagawi  
Weregā mā Haghaḥ ba khalaḥ na shi

Ūdah sha Ūdah dai  
Khob lawi Mlast dai  
Tsamla Halak tsamlaw  
Wikkh dai Mā = wikkhaw  
Wakhti sahar mā wikkh kā  
Os la khoba pātsedai dai

Pobegē? Ghwag bāsa (or nisa)  
Pa matlab me haghaḥ wu na pobedah,  
magar da pobedala

Pre poh na sham  
Tah mā poh kraḥ Haghaḥ tsa wāyi?

Pa yawe khabare bāndi pobedalaḥ na yam

Dā biyā waya Zah ba e wā na wram  
Haghaḥ chita i wukkhkālī da (or likālī da)  
Sā dapara ba = pa kaghāḥ bāndi wu kāgam  
Haghaḥ tsa liki (or kkhli), aw cha ta?  
Pa chita i kkhle tsa e likālī (or kkhkālī)  
dai

Khabar na yam, mā ta e na dai wayalaḥ

Mā ta gora Mā wine?  
Haghaḥ tsa ta gori? Zah heḥ na winam  
Nakkha di wu katala? Mā e wu lidala  
Kitāb mā kot  
Haghaḥ = pa khwā katalaḥ dai  
Zah = na lidalam, lekin mā = wulidāḥ

Zah der starai, ūgai aw tagai yam  
Hagha dera khūga shiwi da magar hadukī  
māt nā di, aw tabib wayi, chi shpag ya  
awwah wradzī pase ba jora shi

Be silent. Hold your tongue.  
 Don't say a word. Don't make a noise.  
 Don't do that. Why do you speak?  
 Why I have not uttered even a sound.

Chup sha. Ĵiba di ma khwadzawa.  
Yawa khabara ma wāya. Ghag ma kā.  
Dā ma kawa. Tsala Ĵiba khwadzawe?  
Mā kho ghag hum na dai karai.

I am not deaf, I can hear. He heard.

Kūr na yam, āwredai sham. Haghah wāwred.

Hear my words. He does not hear.

Dzamā khabare wāwra. Haghah na āwrī.

I have heard that twice before.

Mā dwah dzala pakhwā dā āwredalai dai.

She did not hear, say it again.

Hagha wā na wredala, biyā e wāya.

I told her that he would not listen now.

Mā warta wu wi, chi haghah ba os na āwrī.

If I had heard your voice, I should have known you.

Mā ki āwāz di āwredalai wai, peĵandalai ba di wai.

Do you know me? Is that you?

Mā peĵane? Dā tah ye?

I don't know him, if he knows me.

Zah e na peĵanam, ki e mā peĵanī.

By what sign do you recognize it?

Tah e pa kūme nakkhe bāndi peĵane?

How do you know where he lives?

Tā ta tsa ranga ma'lūm dai, chi dah charta osī.

What do you know of this matter?

Da de khabare tā ta tsa ma'lūm dai (or tsa khabar ye)?

I know nothing.

Hets rā ta na dai ma'lūm (or hets khabar na yam).

He did not know the man when he was placed before him.

Sarai mukhā-mukh e chi wudrawulai wuh, haghah wu e na peĵandah.

What is he searching for in the grass?

Pa wākkho kkhke tsa latawī.

It is not there, I have searched the whole house.

Halta nishta, tol kor me latawulai dai.

I can't search for it now, for I am not at leisure to-day. I won't leave you.

Os pre pase na sham girzedai, wale chi nan wuzgār na yam. Pre ba di na gdam.

He comes and goes every minute, and obstructs my work. Let me alone.

Sā'at pa sā'at dzī rādzī, aw kār me karyāb-awī. Mā pregda.

Not until she bit him did he let her go.

Hāla e prekkhodala, chi wrūnbi e wu chī chah.

Where have you left my stick?

Largai mi de charta ikkhai dai?

I placed it in the box with the gun.

Topak sara pa sandūq kkhke me kkhke-  
kkhod.

Take it out, and see if this peg will fit in the box. It fits well into it.

Wu e bāsa, aw gora dā mogai ba pa sandūq kkhke dzāegī ki na. Pre kkhah dzāegī.

Put on your clothes.	ZarukI dī wāghur	1 1)
Has he put on his uniform?	Jāme u āgh	
I shall not wear this shirt	Dā qamīs b	
Take off your shoes Put them on.	Panro dī lu	
Tie on your turband	Pagra-I dī	
Have you not a sword? Where is it?	Tura na lu	
Who is that? It is not he	Haghab tse	
Is your father at home?	Plār dī kor	
He is gone to plough	Dzāmāno si	
His ironseers are	Partāgah u	
Is there fire in it?	Pa iro kkhī	
There is not, it is	lita, sarā	
Light the fire, and	l l ā, i	
Has he gone alone,	ḡ 21	
with him?	ḡ 21	
What did he say to y	ḡ	
What is your name?	i 1	
Of which village are y	i h	
Are you married?	i dī	
Have you any sons?		
there?		
How old is the eldest	h 2 .	
The day is passed,	tera	
Close the book.	* ip u	

You read very quickly, one cannot  
either hear or understand it.

Speak slowly, and open your mouth.

Don't be nervous, bring me the book;  
which is the place? Now read.

Who is your master?

How many schoolboys are there?

I don't know his name, he is com-  
monly called "master." He is an  
old man, and we are afraid of him.

## 132.

How is the weather to-day?

It is fine. It is cloudy. It is windy.

The air is still, it is very hot.

The fog is thick, and the haze is dense.

When the sun rises it will scatter the  
fog. If the wind also blows, the clouds  
will be even more quickly dispersed.

To travel in the noon-day heat, is not  
free from risk of death.

Throw the blanket over yourself, the  
wind is very bleak, the cold will strike  
you.

At this season of the year the rain  
generally falls heavily.

In the winter snow falls, but only on  
the hill-tops.

If it ever falls on the plain, it does not  
last, it soon melts.

This rain is very good for the crops,  
for it is heavy; that which is thin  
is of no use, the earth does not get  
moistened by it.

The heat is very great to-day, I never  
felt such heat before; one can hardly  
breathe; as for sleep it is altogether  
lost. I have heard that several people  
have died from the heat.

From sunrise to noon / very

Der zir lwale, tsok pre na awredai na po-  
hedai shi.

Ro ro wāya, aw khula di wita kā.

Wār khaḥā kega ma, kitāb lāla rāwra; dzūe  
kūm dai? Os wu lwala.

Ustād di tsok dai?

Tso dzanrī di?

Nūm e rāta ma'lūm na dai, akṣar pa mu'al-  
lim yādegī. Zor sarai dai, aw mūng ti-  
na yeregū.

## IV.

Nan āsmān tsa rang dai?

Shin dai. Waryadze di. Bād dai.

Bād wulār dai, ḍer garm dai.

Lara ganra da, aw dūp drūd dai.

Chi nwar kheji, lara ba e khwara kandi.  
Ki bād hum ulwūzi, waryadze ba lū zir  
khware shi.

Pa ṭakanre gharṁe kkhke lār wahal, khālī  
da yere da marg na dai.

Sharai pa dzūn wāchawa, bād yakh dai,  
sūra ba di wahi.

Da kāl pa de mausim kkhke bārān akṣar  
ganr prewūzi.

Pa jamī kkhke wāwre prewūzi, magar  
ta-ash da ghrūno pa sar bāndi.

Ki chare pa same prewate, pāti kegī na, zir  
wili shi.

Dā bārān faṣl dapūra ḍer kkhah dai, wale  
chi ganr dai; haghah chi rangai wi hets  
da kkhah na dai, pre bāndi zmaka na  
lar

Nan da, wā da  
he ai pa  
m. dā  
kh  
ch

La n

great, but from noon forwards till  
sun-set it gradually lessens.

It appears to me that it will rain to day,  
for the clouds are dark and dense.

133.

Did you clean my gun?

No, I have not yet cleaned it.

Who has broken the stock?

I don't know, he will know who brought  
it in from the sport?

I am very angry at this. Call Haidar  
Shah.

Look at this How is its stock broken?

I am not to blame in this matter I will  
tell you truly how it has happened

When we were coming home from the  
hill, the boy Umar told me he was  
very tired, and was not able to carry  
the gun.

I then shouted to the huntsman Piroh,  
and told him to take the gun from the  
boy, and to carry it, as it was his turn  
He took it at the time, but abused me,  
and said it was not his work.

I became angry with him, and told him  
to hold his tongue, and not to make  
a noise

He then dashed the gun upon the ground,  
and said, "There, take that," and  
then went home alone by another  
road

Call Piroh here Here he is He was  
standing behind you

What do you say to this? So and so

garmi dera da, magar la ghārmah rāhīs-  
tah tar nwar prewātah pore ro ro =  
kamegi

Rata kkhkārī chī ba nan barān oregī, wale  
chī waryadze tore aw ganre dī

V.

Bandūkh mī de pāk krah?

Ya, lā pāk karai mī na dai.

Kundāgh chā māt karai dai?

Na yam khabar, haghah ba khabar wī chī  
e la kkhkārī rāwrai dai

Zah pa de der khapah yam Haidar shāh  
rā wu bola.

Dā wu gora Kundāgh e tsa ranga māt  
shāh?

Pa de khabare malāmat na yam, rikkhīyā  
ba darta wāyam chī pa kām shān sara  
shawai dai.

Mung chī la ghra na kor ta rātlalu, 'umar  
halak chī dai, rata wu wī chī zah der  
starai yam, aw dā bandūkh na shām  
wrai

Nor mā kkhkārī piroh ta nare wu wahāli,  
aw warta mī wī chī la halak na bandūkh  
wākhla aw yosa, wale chī war stā dai

Pa sāt kkhke wā e khist, lekin zah e  
kkhkandzalam, aw rā ta = wī chī da dza  
mā kār na dai.

Zah warta pa qahr shwalam, aw warta mī  
wī chī chup sha, ghag ma hawa

Pas de bandūkh pa zmake bāndī wu wishht  
aw wī chī "dā, wa e khla," aw biyā  
e yawādzai pa bule lārī kor ta lār shāh

Piroh dale rawubola Hayah dai Pase  
shā dī wu lar wuh

De ta tah tsa wāye? Palānki, da dzama



has accused you of breaking the stock of my gun.

He is lying, sir. I never threw your gun upon the ground; the boy, who is a favourite of Haidar Shah's, himself fell down with it.

## 134.

How long is it that you are ill?

To-day is the sixth day since I have fallen off from my work. What is the cause?

Give me the hand. I wish to see the pulse.

Look at me. Open the mouth; widen it.

Put out the tongue; now take it in.

Bow the head; turn the back to me.

Turn the face towards me. Stand straight.

Stretch out the arms; open the fingers.

Can't you draw a long breath?

Run in that direction.

Turn this way. Stand aside.

Shut your right eye with the fingers; now the other. Shut both; open them.

The sight of this eye is not very good, has it ever been injured?

Yes, when I was boy I received a blow with a club on the eyeball; we were striking at each other in play.

Go over there and stand still.

Why do you speak in a loud voice? don't you see I am trying whether he is deaf or not?

Do you see that platform? well, run round it eight times, and then jump over this stick.

bandūkh kundūgh mātawulu tuhmat, pa tā bāndi āchawulai dai.

Darogh wāyī, jī. Mā stā bandūkh pa zmake bāndi hets chare na dai ghwurza-wulai; haghah halak chi da haidar shah yūr e dai, pakhpula war sara prewatai dai.

## VI.

Tsomra mūda da chi nājor ye?

Nan shpagama wradz da chi la kūra prewatai yam. Sabab tsa dai?

Lās rākū. Nabz goram.

Mā ta gora. Khula wāza kū; wīta e kā.

Jība wubāsa; os e nan wubāsa.

Sar tīt kū; rā ta shū kū.

Rā ta malh ka. Sam ūdrega (or wudrega).

Lāsūna wu gazawa; gūte chīnge kā.

Sāh pa porta rūkkhkalai na she?

Haghe khwā ta (or ā khwa ta) mande waha.

De khwā ta girza. Pa dade wudrega.

Kkha-i starga di puṭa ka pa gūto bāndi; os bula. Dwāre puṭe kā; wu e ghwarawa.

Da de starge nazar der kkhah na dai, chare khūga shiwi da?

Ho, chi zah halak wum da koṭak guzār pa starghālī bāndi me khwuralai wuh; pa lobemūngayotar bula guzārūna kawalū.

Halta lārsha aw wudrega.

Tsala pa ūchat āwāz wāye? wīne na āzmekkhāt kawam chi de kūnr dai ka na.

Hagha dūnkācha wīne? kkhah, trē chāpera atah guzāra wuzghla, aw biyā de largī bāndi ṭop waha.

Your heart palpitates a great deal  
 Why do you take breath in short catches?  
 Which place hurts you?  
 When I press upon it does it prick?  
 Take this medicine and rub it over the  
 place that is swollen  
 You will be well in three days, please  
 God

Zrah di drazegí der  
 Tsala sáh pa land land akhle?  
 Kám dzáe de khügegi?  
 Chü pre zor kawam tsirike wahi?  
 Dī dawā wākhla, aw pa parsedalai dzāo  
 hānde wu a maga  
 Pa dreo wradzo kkhke ba jor she ki  
 khudāe kri

## FAMILIAR CONVERSATIONS

135

COUNTRY SQUIRE AND CIVIL OFFICER

Sir, squire of — village has come for  
 an interview

Where is the squire? Is he here?

Yes, he is here, he stands outside in the  
 porch

Has he come alone, or is anybody else  
 with him?

He has left his own horse and three  
 cavaliers outside on the road, and  
 himself, accompanied by a young  
 man, has come here on foot

Very well, take this chair and place it  
 there in front of me, that will do,  
 now go and tell him to come in

Good morning, sir

Good morning squire, and welcome,  
 you are well met

May you prosper, sir, and flourish, and  
 may God deal well with you

Come, squire, let us sit down, you take  
 that chair and I will sit on this one

Are you well and flourishing?

May you prosper, thanks Are you  
 well, sir?

How many days may it be since you  
 left home?

This I think is the fifth day since we  
 set out from our village

Sahib, — khān da — kili mulaqat dapara  
 raghlai dai

Khān charta dai? Dale dai?

Ho, dalta dai, warchane pa mandaw kkhke  
 wular dai

Yawadzai raghlai dai, ya war tsakha bul  
 tsok shita?

Khpul as aw dre tana swārah e bahir pa  
 lāri prikkhi di, nor khān (or dab), aw  
 war sara yo zalmai chi dai, dale pa kkhpo  
 raghlai dai

Der kkhah, dagha kursī wākhla aw halta  
dzama pa makhā makh kkhkegda, bas,  
 os wardza aw warta wāya chi ra di shi

Salām dai, sāhib

Salām, khān, harkala rasha barkala, pa  
khāra raghlai ye

Ma khwarega, sāhib, loe sha, khudāe dar  
 sara nekt wu ka

Radza khan chi kkhkenū, tah bagha kursī  
wākhla aw zah ba pa de kkh enam

Tah jor ye, kkhah jor, khushhal ye?

Ma khwarega, shukr dai Tah jor ye  
 sāhib?

Tso wradzi ba shuwi wi chi la kora ra  
 watalai ye?

Inshāllah, nan ba pindzama wradz wi chi  
 mung la kili na ra rawān shawī yū

You must have made a long journey.

How far is your village from this?

How many miles may it be?

Really, sir, I don't know about miles, but we have come here in three days, for we rested one day on the road, and this morning, which is our fifth day, we arrived at the city.

With whom are you lodging in the city?

A man, an acquaintance of mine, resides there in the Nurmalkhel division, and we are lodging with him.

Have you ever come this way before?

Yes, I have come, but I have not been here recently, and was not coming even now, but that a great urgency has occurred, and therefore I have transported myself to your presence that I might have an interview with you, and explain my own case to you.

Why! It is well! what has happened?

I will tell you all the particulars, do you give ear and hear my words.

Well, I will listen, I will hear you a hundred times if you wish it; now, say on, but see, speak concisely, for I have not much leisure at present, and my other work becomes hindered whilst I am detained here.

That cannot be, sir; my object will not be gained by short words. My business will only be done when you yourself hear every word, and sift the truth and falsehood from the midst. Do me this kindness, and then whatever order you may give I will obey it. It is accepted with all my heart (with both eyes).

Loe pand (*or* mazal) ba di karai wī. Stā kilai la de dzāya ba tsomra liri wī? Tso kroh ba wī?

Yara, ṣāhib, da krohūno pa ḥisāb na pohegam, magar mūng pa dreo wradzo kkhke rāghlālī yū, wale chī yawa wradz mū pa lāri tera kṛala, aw nan ṣahār, chī dzamūnga pindzama wradz kegī, pa kkhahr kkhke dākhil shwalū.

Pa kkhahr kkhke chā tsakha ṭikāo ye?

Halta da nūrmal khelo pa kandī kkhke yo ṣarai dzamā peṇandgalai osī, aw mūng haghah khatsa ṭikāo yū.

Tah pakhwā chare de khwā ta rāghlai ye?

Ho, rāghlai yam, wale pa dā zir mūde dalta kkhke na yam rāghlai, aw os hum na rātlalam, magar yo sakht zarūr rā ta pekkh shawai dai, aw dzaka mā khpul dzān stā khidmat lara rasawulai dai, chī dīdan dar sara wu kawam, aw khpul hāl darta kkhkārah kawam.

Wale! Khair dai, tsa chal shawai dai?

Hāl ba ṭol darta wāyam, tah ghwag kkhkegda aw dzamā khabare wāwra.

Kkhah, wā ba wram, sil dzala ba wāwram chī tah e ghwāre; os wāya, aw gora, land- e khabare kawa, wale chī dā sā'at ḍer wuzgār na yam, aw zah chī dale nkkha- tai yam nor kār mi karyābegī.

Dā na kegī, ṣāhib, pa lando khabaro kkhke dzamā maṭlab ba pūrah na shī. Hāla ba dzamā kār wu shī chī tah pakhpula hare khabare ta ghwag kkhkegde, aw darogh aw rikkhtiyā pa kkhke laṭawe. Dā mihrbāngī rā bāndī wu ka, aw biyā har rang ḥukm chī farmāye ba e manam. Qabūl mi dai pa dwāro stargo.

Well, squire, I have heard all your words and also have well understood them. And now it appears to me that in such affairs no good will issue to you. If, however, you will accept my advice I will give you some counsel. You say that your enemies have gained the ascendancy over you and are hounding you, and you fear lest you may commit some rash act that will criminate you with the Government. Such is your meaning, is it not?

Yes, sir, the case is exactly such as you state. Now I need your favour and require guidance. Do me the kindness to show me a road by which I may free myself from these calamities, and I will be your slave.

My advice then is to this effect, viz., that you go back again to your own village, and, having written the substance of the related particulars on white paper, send it to me, that it may remain with me, and then at whatever time any business of yours may come before me I shall be acquainted with it. Another point is this, viz., when you arrive at the village, see that you do not take part in the factions and parties. All these discords arise from factions and parties. You must bear in mind that you are a great man, honourable, and reputable, and, moreover, the lord of a manor. The whole tribe, as well as the common people, look up to you, but if a man of your respectability mixes himself up in such trifling matters, how can those

Kkhah, khān, stā khābare mā tole āwre-  
dālī dī, aw hum pre pa kkhah shān  
sara poh sham. Aw os rā tā kkhkāregī  
chī pa dā hase mu'āmalo kkhke stā  
kkhēgara ba wu na lhejī. Nor, kī  
dzamā pand ākhle, zāh ba darta yo nā-  
hat kawam. Tah wāye chī dukkhma-  
nāno dī dar bīndī ghalaba mūdālī dā,  
aw dar pase spī lagawulī dī, aw tah  
yerege chī mabādā stā dā lāsa tsa  
khātā wu na shī aw pa sarī ar kkhke  
gunāghar nā ghe. Matlab dī pa daghah  
shūn dāī kā nā?

Ho, sahib, laka chī tā wayal jukht pa  
daghah shūn hāl dāī. Os stā dā mrasto  
hājatman jam, aw kkhowuna ghwā-  
ram. Dā mīhrbāngī rubāndī wu kā, lār  
rūta wu kkhāya chī lā deo balāwo nā  
dzān khālā-awum, aw ba stā mra e  
sham zāh.

Dzamā maslahat biyā pa dā dāī, y'ane, chī  
tah biyā pa biyarta jār wāze khpul kili  
tā, aw dā dagho bayān lārī khābaro  
matlab, pa spin kaghaz bāndī wu kkhka-  
lai, rāwulege chī rā sara e prot wī, biyā  
har wakht chī stā tsa kar rā tā pekhl  
shī zāh ba pre khābar sham. Bul dā  
dāī, y'ane, har wakht chī kili tā wu ras-  
ege, gora chī pa paro janbo kkhke guta  
nā khwadzawe. Dā pasātūna wārāh  
lā paro janbo nā portā legī. Yād lārāl  
boya chī tah loe sarai ye, dā 'izzat aw  
dā itibār khāwand ye, nor, bul, dā  
tape khān ye. Tol ulas sara dā 'ammi-  
yāno starge tā tā nīwulī dī, lekin kī  
stā pā shīn itibārī sarai pā dāba e  
khūsho khābaro kkhke dzān gadawī,  
biyā kāmptiyah, adnā aw nādīn tā  
tinā (or trenā) tsa rangā khālī  
shī. Nā, chī khpul qadr aw 'izzat tā

of low degree, the vulgar and the ignorant, be free from them. No, if you look to your own worth and honour you will refrain from such useless acts.

You have spoken very well, sir, your speech is appropriate, and highly agreeable to me, it is, as it were, law to me. I am sick and tired of past troubles, and have besides been beggared by them. If you will not be angry, sir, I will speak plainly, for I have suffered incalculable loss in these numerous lawsuits.

How? I don't understand your drift. Tell me the particulars.

Well, sir, since it is your order, I will explain the case to you. The real fact is this, viz., that your law is a great ocean; multitudes are drowned in it. For instance, whoever once falls into it and is not an expert swimmer can with difficulty get out of it, and if ever he should reach the opposite shore it is with so great an injury that the remainder of his life is without enjoyment. If you desire another simile I will put it in a different form. Know then that law is like a great glutton, it has without measure a great maw, it is not satisfied with much wealth, however much is cast into it so much the more it wants, it does not fill; continually shouting, it cries, Give, give!

I understand, squire, it appears that your allusion has reference to bribes. I will show you a remedy for both similes. Firstly, he that is not a good swimmer has no right to throw

gore tah ba la 'abašo khabaro pa dzān sāte.

Der kkhah di wū wi, sāhib, stā wayai pa dzāe dai, aw der mi khwakkh shah, ganre rā bāndi sanad dai. La ter shawī rabrūno na starai stomān yam, aw hum pa e khwār shwalam. Chi khapah kege na, sāhib, spīna khabara darta kawam, wale chi dzamā pa dagho dero muqaddamo kkhke be shāna loe tāwān shawai dai.

Tsa rangā? Pa matlab di poh na sham. Hāl rā ta wu wāya.

Kkhah, sāhib, chi stā hukm shawai dai, pa hāl bāndi ba di poh kram. Aśla ma'nā dagha da, ya'ne, chi da stāso 'adūlat yo loe daryāb dai, 'makhlūq pa kkhke dūbegī. Pa miṣāl, kūm sarai chi yo dzal pa kkhke prewat aw pa lānbo e maranai na wī, haghah ba pa mushkil sara tina wūzī, aw ki chare dzūn e pore ghāre ta wu rasawulāi, dombra pa tāwān sara wushī, chi da dah pātai jwandūn da khwand na wī. Ki bul miṣāl ghwāre, ba pa bul shān darta wāyam. Ganre chi 'adalat pa miṣāl da yo loe ghārī dai, be kacha loya gedā larī, pa dere duniyā na maregī, har tsomra chi pa kkhke āchawuli shī hombra ziyāta ghwārī, dakegī na; pa nāro lagiyā rākā rākā wāyī.

Pohagam, khān, m'alūmegī chi ishārat de pa bado pore dai. Da dwāro miṣālūno dapāra tadbir darta wukkhāyam. Aw-wul, kūm sarai chi lānbozan na wī, boya chi khpul dzān nā pāyābo obo ta

himself into deep water. Secondly, the man who is wise does not invite a big bellied glutton to dinner

Bravo, sir, you have given me excellent advice, but it is not to my purpose, as the proverb says, "The pain is in the belly of the potter, and you give the purge to his donkey"

Well, squire, if you have not benefited by it, I can say no more. It is now late, we have had a pleasant meeting together. Go you and rest yourself, and I will return to my own work. Good day, squire

God bless you, sir, may he keep your steps on high, and grant you possession of exalted rank. Then I may go? Good day, sir, I have committed you to the protection of God.

e na dangawi Dwayam, sarai chi m 'aql man wi, gedawar ghari ta sat na kawi

Shabashi, sahib, der kkhah pand di rata wu kkhowah, magar dzama pa sud wu e na shah, laka chi matal wayi, "dard da kulal pa gede shah aw kambela achawe khrah ta

Kkhab, khan, chi sta kkhegara pa e wu na sha, zah nor tse na sham wayalai. Os na wahkt dai, kkhayastah majlis ma sara wu krah. Tah lar shah, aw aram wu ka, aw zah khpul kar ta biya girzam. Salam, khan

Khudae di wu bakkha, sahib, paya di pa porta sati, aw da loye martabe khawind di kawi. Bare lar sham? Salam, sahib, da khudae pa aman mi sparalai ye

Well, khan, now that our greeting is well concluded, I will inform you of my object. I am come for the purpose of vaccinating, and require your assistance

With all my heart (both eyes), sir, give the order

Well, do you be so kind as to send three or four of your own men to traverse the different quarters of the town, and give notice at the several houses of each, that I have come for the purpose of vaccinating, and am seated in your hostelry

Here, Shahbaz! do you go to Malik Rustam and say that our "doctor" has arrived with a couple of vaccinators. Let him collect the boys and babes

Kkhab, khan, os chi dzamunga jor faza pa khair sara wu sha, zah ba di khpul matlab bandi poh kram. Raghlai yam dapara da rag wahalo, aw sta kumak ghwaram

Pa dwaro stargo, sahib, hukm wu far mayi

Jor, tah da mihrbangi wuka, dre ya tsalor tana da sta khpul sari walega, chi dwi da kili pa kandio kkhke di wu girzi, aw da har yo pa biyal biyal kor kkhke di khabar wu kandi, chi falankai dapara da rag wahalo raghlai dai, aw da khan pa hujre kkhke nast dai

Hista, shahbaza! Tah wardza rustam malik ta wu waya chi dzamunga "dak-tar sahib," sara da dwah tana rag wahunki, raghlai dai. Pa talwar di halakan

quickly, and bring them here with himself. Then go to Haji and the other parish headles, and give them information also.

If I may put you the question, sir, why do you trouble yourselves so in this work of vaccination? What advantage is there in it? What medicine is this applied to the tips of these pins? But this is not a pin, why, it is glass, and there is something like water stuck in the tube. What contrivance is this?

Give it to me, you will be breaking it. Now, if you will keep quiet a little, I will show you the advantages of this art, for in such an uproar nobody will hear a word.

Be silent, men! Listen, and hear the gentleman's words.

Formerly there used to be a great deal of this small-pox disease in my country. Sometimes it was spread over one district, sometimes over another, and occasionally throughout the whole country. It is a dreadful plague. If it once gets into a village, there is then no escape from it. It invades house by house, and prostrates both the suckling and the weanling, the young and the old. It leaves no one. Either in youth or old age it attacks and breaks upon them. It is, indeed, a fearful calamity. Multitudes have perished by it.

He speaks truly. Your speech is quite true, sir; we know the fact.

There is no doubt about it. Now I will return to my own story. Well, you will remember I said that multi-

aw māshūmān ṭolawī, aw dzān sara di dale rāwulī. Biyā tah hājī aw nōro malikānāno khatsa lārsha aw bagho ta hum pre khabar kā.

Ki tapos tina kawam, ṣāhib, tāso tsala dā da rag-wahalo pa kār bāndi dombra dzān rabrawa-i? Tsa fū-ida da pa kkhke? Dā pa dagho stano bāndi tsa dawā porī kīrī da? Dā kho stan na da, jor, kkhīkkha da, aw tsa da obo ghundi shai pa nal kkhke nkkhatai dai. Dā tsa chal dai?

Mā la rākā, tah ba e mūtawe.

Os, ki tāso la-agkūṭī ghālī kega-i zah ba da de hikmat fū-ide tāso lara kkhkārah-kawam, wale chi pa dāhase zwag-zwūg kkhke da chā ghwag ba khabar na ākhli. Chup sha-i, maṛo! Ghwag kkhkegda-i, aw da ṣāhib khabare wāwra-i.

Pakhwā dzamā pa waṭan kkhke dā da nanako randz ba ḍer kedah. Kala ba pa yawe tape, kala ba pa bule, aw kala nā kala ba pa ṭol mulk kkhke khwarai shah. Dera bada wabā da. Ki e yo dzal pa kili kkhke gaḍa sha biyā tina khalāṣī ništa. Kor pa kor kkhke nan-wūzī aw hum tankai hum zārāi, hum dzwān hum zor e parzawī. Hets tsok e na pregdī. Yā pa dzwānī yā pa zorwālī pre wu nkkhli pre wu khejī. Yara, bashpara balā da. 'Ālam pre qatl shawī dī.

Rikkhtiyā wāyī. Stā khabara rikkhtīni da, ṣāhib, mūng ta hāl m'alūm dai.

Hets pa kkhke shakk ništa. Os zah biyā khpule qisṣe ta rā wāwram. Jor, mā, da stāso ba yād wī, wuwai chi

tudes had met an early death through the small pox disease, but, in truth, this is only half the fact.

Behold him! What does he say? He brings a man to his death, and still says that the work is yet incomplete I seek repentance of my God

Have patience, my lad! Allow me to finish my sentence I say that those persons who do not meet their end by the small pox disease, are not left free of its marks Some become stone blind by it, of others, only one eye is destroyed, and in the faces of many others are left the pockpits In fact, beauty and fairness are spoiled by pits and scars If you do not credit my statements, look to yourselves How many persons may there be in this assembly? Altogether there are eighteen persons present Well, now examine them, and make an account Look at that The mind credits it not, but I have proved it before your eyes (faces) Amongst them, two persons are blind of one eye, in the eyes of six persons there are scars, and there are pockpits on the faces of fourteen persons? Is this a small amount of damage?

Really, sir, you are a very wise man  
Bravo! for your intelligence

Have a little patience, I am going to tell you something more In what manner, think you, did this art of vaccination, that we practise, originate? Shall I tell you the particulars? Well, pay attention Formerly, there lived in my country a very clever physician named Jenner He

makhluq da nanako pa bimartiya bandi  
dzwanimarg shawi di, magar da, pa  
rikhhtiyi, nimgari khabara da

Gora i warta! De tsa wayi? Sarai khpul  
marg ta rasawi, aw hum wayi chi kha  
bara la nimgari pati da Dzama da  
khudae toba da

War wu la, halaka! Pregda chi khpule  
khabare sar ta rasawam Wayam, chi  
kum kasu chi e da nanako randz khpul  
ajal ta na rasawi, haghah khali da nakke  
da da na pati legi Drame pre tap  
randah shi, da dzano ta ash yawa starga  
wana shi, aw da noro dero pa makh  
kkhe doghaluna da nanako pati legi  
Ganre kkhayast walai aw paimakh tob  
pa ta apo aw pa guluno habatah shi  
Ki dzama pa khabaro bandi bawar di  
na legi, khpulo dzanuno ta gora i Pa  
de majlis kkhke ba tso kasa wi? Tol-  
tal atahlaa tana hagar di Kkhah, os wu  
latawa i, hah kawa i Da wu gora i  
'Aql e na mani, magar ma e staso pa  
makhā makh zbād lrah Pa mandz  
kkhe, dwah tana pa yawe starge randah  
di, da shpago tano pa stargo kkhke  
guluna di, aw da tswarelase tano pa  
makh kkhke da ta apo doghaluna di  
Da tsa la ag nuqsan dai?

Yara, sahib, der 'aqlman sarai ye Shāh-  
bāsh sta pa hokkhyār tiya bandi

La agkuti sabr kawa i, tsa bule khabare  
darta kawam Da da rag wahalo hik-  
mat chi mung chalawū, pa tsa shān sara  
pohega i chi e juri shah? Hal wayam  
taso ta? Kkhah, ghwag kkhkegda i  
Pakhwā, dzama pa watan kkhke jo der  
hokkhyārtabib, jenar nūmandai, osedah  
Der da nanako randz wu lidah, nor e



saw a great deal of the small-pox pest, and further, he learnt this, that the "aura" of this disease, for the most part, had no effect upon the milkmaids. Much astonished, he applied himself to enquiry and search. At length, he examined the hands of the milkmaids, and found two or three pimples on them. Next he examined the cows' udders, and pimples were apparent on them also. He considered a great deal, and concluded in his mind, that if one were inoculated with the matter of the cow's pimple, he also would remain protected from this disease. He vaccinated a few with it. On each person a single vesicle rose. And subsequently it became known that these persons, like the milkmaids, were free from the small-pox, for it had no effect upon them. Next, taking the crust from the arm of one, he vaccinated with it on the arm of another, and with him the same phenomenon occurred. At length, the advantages of this new system became known amongst the people, and now everybody adopts it. This is the account, I have told it to you very briefly.

But this seems a very simple affair. What fools we are. We understand nothing. Our monks and friars inoculate after a different fashion. They dig a hole, with pins, in the skin of the wrist, then they powder a small-pox crust, and rub it into the wound. After the eighth or tenth day ten or a dozen other pimples

dā m'alūm kar, chi akṣar pa ghobano bāndi, "bād" da da maraḥ hets pāzah na kawī. Hakk hariyān pa tapos aw pa laṭawul wu laged. Ākhir, lāsūna da ghobano wu e katal, nanaka-i dwe dre pre bāndi biyā e mūndali. Biyā e ghulāndze da ghwāwo wu katali, aw nanaka-i pre hum kkhkāre shwali. Fikr e ḍer kāwah, aw pa zrah dā khiyāl wu e tārāh, chi ki da chā rag da ghwāwo da nanako pa māde wahalai wai, haghah hum la de randz na ba panāh osedalai wai. Da tso tano rag pre wu e wahal. Pa har yo bāndi yawa yawa tanrāka wu kha-tala. Nor wrusto ma'lūm shah, chi laka ghobane dwī hum la ganro nanako na khalāṣ dī, wale chi pre bāndi hets aṣar e na kāndi. Biyā e da yo da lāsa khīg ākhistai ba pre da bul pa lāsa rag wahal, haghah sara hum daghah yo shān chal wu shah. Nor ākhir, fā-ide da daghah nawī hikmat pa ulas mashhūre shwe, aw os har tsok pre 'amal kāndi. Daghā qissa da, ḍera landa me darta wayali da.

Dā kho ḍer āsān kār kkhkārī. Mūng tsa nādānān yū. Hets na pohegū. Dza-mūnga pīrān aw miyāgān rag pa bul shān wahī. Dwī da marwand pa tsarmani kkhke yo ghār pa stano kanī, biyā da nanako postakī oraḥ kāndi, aw pre bāndi magī. Paṣ yā pa atame yā pa lasame wradzi chār chāpera tina las yā dwah-las dāne nore wukhejī, aw warsara

crop up round about it, and there is also more or less fever. Sometimes more and sometimes fewer pimples rise, and, occasionally, it has even happened, that confluent small pox has broken out over the whole body. Another point is this, as soon as one child is inoculated, soon afterwards the small pox becomes rife in the village and spreads to others. Babies and infants never escape it. If it be one's fortune, he recovers, but most of them die. Occasionally it attacks old people. These don't recover. Truly, it is a great pestilence.

Our plan, you will perceive, is free from these faults, there is no fear in it. If we vaccinate in one spot, that single vesicle rises, if we vaccinate in two places, those two vesicles rise, and, without vaccination, it never spreads from one to another. The great advantage of our system is this, that whilst it prevents the small pox, it injures nobody. The great fault of your plan is, that it of itself disseminates confluent small pox, and is injurious to everybody who may come under the influence of the "aura" of the disease.

Here he is, Malik Rustam has come. How many little ones have you brought?

These are the three. I could not catch any others, they have all hidden themselves. All the mothers are crying, and say they will not have their children vaccinated by the European. They have all run into their huts with their babes and young ones, and closed the doors.

la ag ziyāt taba hum wi Kala ziyāt, kala la ag dāne kheji, aw kala nā kala dā base hum shawai dai chi ganre nanaka i pa drust surat bāndi rīkhatali di Bula lhabara dā da, har wakht chi da yo halak rag wahalai shah, nor zir pre pase nanaka i pa kili kkhke gade shi, aw pa noro bāndi lagi. Māshūmān aw hala kān tina hets chare na khalāsegi Kī da chā nā'ib wi haghah raghegi, magar ak'ar pre mri - kala kala pa zaro bāndi hum lagi Dwi na joregi Yara, bada balā da

Dzamūnga hikmat, tah ba pohegi, la dagho 'aibūno na khāli dai, hets pa kkhke yera nishā da Kī pa yo drāe kkhke rag wahu, haghā yawa tanrāka kheji, kī pa dwo dzāyo wahu, haghē dwe tanrāke kheji, aw be da wahalu da rag, la yo na pa bul bāndi hets chare na a lagi Loya fā idā da dzamūnga da hikmat dā da, chi pa man a kawulu da ganro nanako bul chā ta ziyān na rasawi Loe 'aib da sāsō da hikmat dā dai, chi pakhpula ganre nanaka i ekhwara i kawī, aw ziyān har chā ta rasawi chi lāndi da asar "da bad" da da randz rīshi.

Daghah dai, malik rustam arāghai Tso tana wrūki di rāwusti di?

Daghah dre di Nor me niwuli na shwal, tol put shawī di Mande tole pa jarā lagiyā di, aw wāyī chi mūng da māshūmāno khpulo rag pa farangi na wahu Tole, sara da tanko aw wrūki khpul khpul kor kkhke nanawatali di, aw warūna e pore tarali di

Oh, wretches! May God destroy you! They are a brutal people, sir. What can I say to you?

No, no, khan! Be not angry. It will be all right. At present the mothers are frightened. I will leave this man of mine with you here. He is clever at vaccinating. Besides, he is a trustworthy person, and also a monk. He will go from house to house and vaccinate. I entrust him, then, to your care.

I will now go. Call to somebody to bring my horse. Here he is, standing behind you.

Will you not drink some sherbet, sir? It is ready.

I have had plenty, khan, and can take no more. I will mount. Let go the reins. That will do. You are in the protection of God, khan. Farewell.

Farewell, sir. God be with you, and good betide you.

Ai kambakhtāno! Khudāe di mīrāt kāndi! Danga-ar khalq dī, ṣāhib. Tsa darta wāyam?

Na, na, khāna! Khapah kega ma. Khair ba shī. Dā sā'at ba mainde yeredali wī. Dā dzamā sarai ba dale stā khatsa pregdam. Pa rag wahalu hokkhyār dai, bul, i'tibārī sarai aw pīr hum dai. Kor pa kor ba e girzī aw rag wahī. Nor e pa tā me spāralai dai.

Bāre dzam. Chā ta ghag wu kā, chī dzamā ās di rāwulī. Hāyah, pa shā di wulār dai.

Tsa sharbat na tskkhe, ṣāhib? Tayār dai.

Der me tskkhalai dai, khān, nor na sham tskkhalai. Swaregam. Mlūne pregda. Bas. Da khudāe pa amān ye khān. Salām.

Salām, ṣāhib. Khudāe dar sara mal sha, darsha nekī.

## 137.

## A TRAVELLER AND PEASANT.

Stop, my man, where are you running to? Come this way a little while, I wish to speak to you.

What is it? I cannot stay. I am going to plough, and my oxen have gone on ahead unguarded. I fear lest they should trespass on some strange field, and the watchman take a fine from me.

Well, if there is a loss before you, go, run, and guard your own property. I can obtain my wish from somebody else. Another man is coming this

Wudrega, halaka, cherta drūme? La-ag-kūṭī rāhista sha, khabare kawam dar-sara.

Tsa dai? Pātai kedai na sham. Īwe la dzam, aw ghwāyah (or ghwāyān) mi khūshī pa wrānde tali dī. Weregam chī dwī chare pa pradī paṭī kkhke ga-aḍ na shī, aw kakkhai rā na nāgha wā na khī.

Kkhah, ki di pa makh kkhke tāwān wī, lārsha, wuzghla, khpul māl sambāl kā. Zah la bul chā na khpul maṭṭlab pūrah kawam. Bul sarai rā di khwā ta rādzī,

way, here he is, he is come Now  
you go, run!

Be not fatigued I ask a question of  
you

Peace be upon you Be not poor It  
is well

And upon you That hill is my object,  
by which road can I get to it? How  
far may it be? Can I ride there?

This is the road, it is a good mule track.  
It goes straight to the foot of the  
hill, then turns to the left, and winds  
up to the top It is a long road, and  
fully a day's journey If you start  
at once you will scarcely reach its  
summit by the evening Why are  
you going to the hill?

I go for the sake of a ramble, I shall  
hunt after plants, examine stones,  
and inspect the rocks, and when I  
reach the summit, will take a view  
of the plain from some elevated spot

What plants will you go after? The  
alchemy plant does not exist in these  
hills, hitherto nobody has met with  
it Besides, you cannot go up the  
hill

Why can't I go up? Who will prevent  
me?

There are many obstructors Are you  
not aware that there is a feud be-  
tween the Gaduns and Khodokhels  
Both are seated on the boundary line,  
and engaged in making reprisals one  
against the other

I have now heard this intelligence from  
your mouth, I was not aware of it  
before How many days' news is it?  
How did the feud arise? On what

dagha dai, rāghai Os tah dza, mande  
waha

Starai ma sha Pukkhana tina kawam

Saām alaikum Makhwārega Khair  
dai

Wa alaikum Niyat mi da bagha ghra  
dai, pa l ūme lāri ba wardzam? Tsom  
bra ba liri wi? Spor ba halta talai  
sham?

Lār dagha da, kkhāyasta da bārgir lār da  
Sama da ghra wekh ta tili da, biyā e  
kīnr lās ta girzedali da, aw pa lālkhcho  
sar ta khatali da Liri lār da, purah  
da wradzī mazal dai Kī os pre rawān  
she hila ba mākkhām pore sar ta wu  
rasege Tsala ghra ta dze?

Sail dapāra dzam, būti pase ba girzam,  
kānrī ba latayam, da gato tigo tamāshā  
ba kawam, nor sar ta chī wu khatalam  
la kām uchāt hask dzāe na ba da same  
nandāra kawam

Pa kāmō būto pase ba girze? Da kimiyā  
būtai pa deo ghrūno kkhī e nishā, chā  
e tar osa pore mūndalai na dai. Noi,  
tah ba ghra ta khatai na she

Wale na sham khatai? Tsok ba mī man'a  
kāndi?

Man'a lawānki der di Khabar na ye,  
chī da gadano aw da khodokhelo tar  
mandra patna da Dwārāh pa brīd  
nāst di, aw lagiyā yo tar bula bota  
bramta kāndi

Os stā da khule mī dā khabara āwredali  
da, pakhwā tre khabar na wum Da  
tso wradzō khabara da? Patna pa tsa  
shān sara porta shīwī da? Dwi pa tsa

are they involved? On what matter have they become estranged?

A woman is at the root of the mischief. Amongst the tribe the rumour is current to the effect that a certain Gaḍūn, being in love with some Khodokhel's wife, eloped with her. But the Khodokhels, not accepting the substitute, have girded their loins for strife.

How long will these matters endure? Why don't they settle the business by councils? Cannot an umpire or mediator be found?

God knows. At first a settlement was practicable, but now the case has grown serious, it will not be easily settled, because blood has been shed on both sides, and there has moreover been death on one side. Had the case been otherwise there were some hope, greater or less, of a settlement, but now it appears that there is still greater mischief ahead.

How many deaths have occurred, and on whose side?

Really, I have not been informed by any one of the exact state of the case, but I have heard that two Gaḍūns have been killed by the Khodokhels, and six others wounded.

Has there been no loss of the Khodokhels?

Yes, their blood has also flowed. They say that the Gaḍūns shot three Khodokhels with guns. Nobody has made mention of any death, though one of them was hit hard and carried away by head and heels. Some people say that a Khodokhel woman was also wounded. She was

nkhatī dī? Pa kūme khabare bāndi wrān shawī dī?

Wekh da pasāt kkhadza da. Pa ulas kkhke khabara dāhase gaḍa da, chi kūm gaḍūn da chā khodokhel pa kkhadze bāndi mayan shawai, matīja e bīwuli wa. Nor khodokhelo swara qabūla na krali, mlā pa patnō tarālī dī.

Dā mu'amale tar kūma pore ba pā-egī? Muqaddama pa jirgo wale na khalāshawī? Mandzgarai yā gwākkh-grandai tar mandza na paidā kegī?

Khudāe zdah dai. Wṛūnbe ba rogħa jora kedala, magar os muqaddama grāna da, pa āsāntiyā sara ba faisala na shī, dzaka chī da dwāro lorio wine toye shiwī da, aw bul da yo palaw marg hum shawai dai. Ki hāl pa bul shān wai, biyā da pakhulā-tob tsa la-ag ziyāt umed ba paidā kedah, magar os ma'lūmegī chī pa makh kkhke lā ziyāta wrānī shā.

Tso margūna shawī dī, aw da chā da tarfa?

Yara, pa jukht hāl bāndi chā khabar na kralam, lekin āwredalai mi dai chī dwah tana gaḍānah khodokhelo wājālī dī, aw shpag tana nor e jōbal karī dī.

Da khodokhelo tsa tāwān na dai shawai?

Ho, da hagħo wine hum bahedali da. Wāyī, chī gaḍano dre tana khodokhel pa topa-ko wīshṭālī dī. Da tsa marg chā bayān na dai karai, magar yo pa kkhke sakht laḡedalai zam zambolai e bīwulai wuh. Dzani 'ālam wāyī, chī yawa khodokhela hum jōbala shwa. Oba e yowṛala tsa-kkhtan lara, chī pa lari teredala chā

carrying water to her husband, and as she passed along the road some Gadūn took a shot at her. Some say that the bullet struck the jar and broke it, others say no, it passed over and missed, but the woman, terrified, stumbled against a stone in her flurry and fell. But God knows as to the truth or falsehood.

Well, it appears to me that they are regularly involved in war with each other. Up to the present time how many fights have there been?

I don't know the number, in fact, there is no reckoning. They are continually fighting night and day. There was a hard fight in the robbers' glen the day before yesterday. The Gadūns, with banners flying and drums beating, seized a place on the gap. The Khodokhels in the glen below, having built a breastwork in the side of the cliff waved their standards at them, and sounded their clarions. Then both commenced a yelling and shouting at each other. At length the Khodokhels, with drawn swords and singing of songs, issued from their breastwork and made an attack upon the gap. The Gadūns fired their matchlocks at them, and gave them several volleys. The Khodokhels were unable to mount the gap, they made a great effort, but their endeavour did not succeed. Finally, they retreated, and turned back to the shelter of their breastwork.

Then the Gadūns won the victory? For the retiring of the Khodokhels is a sign of their defeat.

gadūn pre bāndi guzār wu kar. Dzanī tsok wayi chi mardaka pa mangi wu lagedala māt e kar, dzanī nor wayi chi na tre ter watala, khatā shwa, magar kkhadza yeredālī pa wār khata i kkhe tīndak e pa gate wu khwarah aw pre watala. Nor khudāe khavar pa rikkh tūyā aw pa darogh.

Jor, rāta kkhāri chi dwi kkhāyastah pī jang lagedālī sara nkkhāti dī. Tar ośa pore ba tsō jangūna shawī wī?

Pa shumār khavar na yam, hado hisāb = nishā. Shpa aw wradz lagiyā jang kawī. Warama wradz pa ghlo dare kkhe yo sakkht jang shawī dāi. Gadano nakkhe yastālī, aw damāme wahālī, dze pa kandaw bāndi wu niwah. Khodokhelo kkhata pa dare dā kamar pa ja l sangar wahālāi, toghūna warta tsandal, aw sarnāyah warta ghagawul. Nor dwarah yo tar bula pa nāio pa chigho wu lagedālī. Ākhir khodokhelo tūre yastālī, aw sandare wayālī la sār gara rā e wuwatal, aw pa kandaw bāndi halla wu = krala. Gadano pre bāndi topakūna khalāsawul, tsō tsō barūna = pre chalawul. Khodokhel pa kandaw bāndi na shū khatāl, zor = der kāwah, wale was e wu na chaled. Dwi akhir rā pastanah shwal, aw pī wrusto dā hhpul sangar panah ta wu e jār watal.

Biya barai gadano biyāmūd? Wale chi biyartī kedana dā khodokhelo rakha dā lar wālī dā.

No, the Gaḍūns did not win the victory, they did not defeat the Khodokhels, for the latter, having prepared and arranged everything in the darkness of night, carried a night assault against them. They made a surprise, beat the Gaḍūns, and, dispersing them, seized their position. In the morning succour arrived for the Gaḍūns, and they then set out for the gap. The Khodokhels could not withstand them, and descended to their own breastwork.

Why did not they stand firm against them? They gained no advantage by the night attack, they troubled themselves fruitlessly about it.

The forces of the Gaḍūns greatly increased, but succour for the Khodokhels had not yet arrived, therefore they returned to their own entrenchment. Further, two Gaḍūns were lying wounded in the Gaḍūns position at the time that the Khodokhels took it from them. The Khodokhels cut them to pieces with knives and swords. Verily, the Afghans fight fiercely.

Engaged in conversation we have walked a considerable distance. What village is that? I am hungry and thirsty. Is there any one in this village who will invite me?

Come, an acquaintance of mine resides in this village; he will feed us.

Can one go about on that side of the village?

No, no one can move about on that side; robberies occur on the road, and robbers tramp the highways.

Na, gaḍano barai biyā na münd, da khodokhelo larai wu e na kā, wale chi dwī-o, da shpe, pa tyāro kkhke, har tsa sambāl sātalai, pre bāndi sho·khūn yowūr. Chapāo e wukā, gaḍānah e māt kral, tār pa tār e khwarī kral, aw dzāe da dwīo wā e khist. Ṣahār da gaḍano happa rā wurasedala, aw dwī biyā kaḍaw ta rā rawān shwal. Khodokhel warta ṭīng na shwal, khpul sangar ta rā kūz shwal.

Wale warta ṭīng na shwal? Hets da sho·khūn fā-ida wu e na gaṭala. 'Abaṣa dzān pre bāndi rabrawulī dī.

Da gaḍano lakkhkar ḍer wu shah, magar da khodokhelo komak lā na wu rasedalai, dzaka dwī khpul morche ta jār-watalī dī. Nor, da gaḍano pa dzāe ·kkhke, haghah wakht chi khodokhelo tina wā e khist, dwah tana gaḍānah jōba-al prātah wū. Khodokhelo dwī pa chāro pa tūro ṭoṭe ṭoṭe kawul. Yara, pukkhtānah bad jang kawī.

Pa khabaro lagiyā mūnga ḍera lār wahali da. Dā kūm kilai dai? Wagai tagai yam. Tsok shṭa pa de kilī kkhke chi ba mā ta sat kāndi.

Rādza, dzamā pa de kilī kkhke yo peḡand-galai osī; haghah ba dzamūnga ḍoḍa-i wu krī.

Da kilī haghe khwā ta tsok girzedai shī?

Ya, ākhwā ta hets tsok na shī girzedai; pa lāri shūke kegī aw ghlāh lār wahī.

Welcome, welcome! Come, sit down  
 The food is ready, what will you  
 eat? There is plenty of buttermilk,  
 batter cakes with sugar are ready  
 God pardon thee God enlarge thee  
 Enough I am satiated More is dis-  
 tasteful to me Thanks, praise be  
 to God! Oh Lord unto thee be  
 the praise

Take away the water, throw it away  
 Have you a pipe?  
 We must go, there is a long journey  
 before us  
 Well, you are master of your own will  
 God be with you  
 Accepted be thy prayer Peace be  
 unto you And unto your peace

Harkala harkala Rādza kkhkena Do  
 tayāra da, tsa ba khwure? Sho  
 dere di, prāte sara da gūre tayāre

Khudāe di wu balkha Khudāe di loe  
 Bas Mor sham Nor me sekan  
 Shukr, alhamdu lillah Rabba sana  
 lara

Oba liri lā, toya e ka  
 Chulam lare?  
 Dza (or munga ta tial dai), pa m  
 kkhke loe pand dai  
 Kkhah da khpul wak khawind ye K  
 dāe dar sara mal sha  
 Du ā di shi qabula Salam alaikum  
 alaikum salam

## 188

## HOSPITAL VISITATION

What is the state to day? Are all the  
 sick well? Has any new patient  
 come?

All is well, sir Eight new patients  
 have come, amongst them is one  
 woman

Seat them all in the porch We will  
 first make enquiry of the in door  
 people, and will inspect them after  
 wards together with the out-door  
 patients Take the pen and inkstand  
 with you, and the prescription book  
 also

How are you, 'Umar? Is your wound  
 well? Remove the plaister from it  
 that I may look at it It appears to  
 me that there is some dead bone in  
 side it Bring the instrument tray this  
 way What has become of that long  
 probe? Here it is Don't be afraid

Tsa hāl dai nan? Randzurān tol jor  
 Taok nawai mariz rāghlāi dai?

Khair khairiyat dai sāhib Atah ta  
 nawī rāghlālī di, pa kkhke yawa k  
 dza da

Tol warah pa mandaw lkhke kkhkenav  
 Wrunbi ba da danana walo tapos law  
 biya wrusto ba da dwio nandara kaw  
 sara da babir walo Qalam mashwār  
 dzān sara wākhla, aw da nūskho lit  
 hum

Tsa rang ye, umara? Parhār di jor da  
 Paha tina liri kā chū tamasha e kawan  
 Rāta kkhārī chū danana pa kkhke t  
 mraw hadukaī dai Da kālō shkar  
 rahista ka Hagha ugda stan tsa sha  
 Hāya da Weregā ma, umara I  
 stan pa parhār kkhke nana bāsam, a



Umar. I am going to introduce this probe into the wound, and move it about a little to examine the bone. I will not hurt you much. There, it is done. There is some dead bone in it. Give me the forceps. See, this piece has come out. There is yet another bit. It is caught in the flesh, and I cannot extract it without cutting. Well, if it is your wish, we will leave it for the present. But mark this well; the bone will not by itself be free for many days. I will take it out in a moment, and you will not even feel the pain. I told you so. Wash the blood from it, and cover the wound.

And what do you say, reverend sir? Have you observed any benefit from yesterday's medicine? Give me the hand. Your pulse is good; it is a little weak. And what is the state of the cough? Do you cough in the same manner as before? As yet I have noticed no benefit in myself. My cough is in the former state. My phlegm does not cut, it is hardened. When I take a breath, cracklings arise in my chest. I cannot remain lying down by reason of my breathing becoming oppressed. Write a prescription for the priest. That is one dose. Give it him three times a-day that he may take it, and point out to him the diet and regimen.

How is he with the eye? Undo the bandage. Open the eye very gently. Look at me. Do you see me? How many fingers do I hold up to you?

pa kkhke ba la-ag-kūṭi khwadzawam chi laḍakai latawam. Der ba di na khugawam. Bas, wu shah. Tse mpaw haḍakai shia pa kkhke. Nūsi la la raka. Gora, dā yawa tōṭa rā wu watala. Lā bōla tōṭa shia. Hagha pa gwakke nakhai dā, be dā turalu na e sham wu kkhkai. Kkhah. Ei sū khwakkh wū, ba e dā sūat pragdū. Lekin dā kkhah pōhga; haḍakai ba paḥpula tar dero wradzo pore bel na sū. Zah e ba pa takī wu basam, aw pa dard hāndi ba pōh hum na she. Mā e daria wu wai. Wine tina windza, aw parhār puṭ ka.

Aw taḥ tsa wāye, mullā shāib? Da haghe parāna-i dawa lāndi sū tsa kkhegara m'aluma shwa? Lās raka. Nabz di jōṭ dai; yō la-ag shān ta kamquwat dai. Aw dā tūḥi tsa hāl dai? Laka paṣi wā pa hagha shān tūḥega? Tar csa pore heṭs dā kkhegara pa dān pōh na sham. Tūḥai mi pa hagha pakh-wān hāl dai. Balgham mi na ghawis-egi, khīyam shah. Chi sū āḥlam, pa sine mi shrangahār kheḥi. Mīast na sham osedalai, dā de la kabla chi sū mi dūbagi. Mullā dapāra nuskā wu-likā (or wu kkhaka). Dā yō khwuruk dai. Dre gazāra da wradzi wala warā, chi wu e di khwuri, aw pāl parhez warā wukkhāya.

Dā da starge khāwind tsa rang dai? Pa-ṭa-i prānadza. Siarga der pa ro ro wughwarawa. Māta gora. Wine me? Tso gūte mi daria nīwuli di? Biyū

Say again How many are there? He has indeed got his sight Close the eye Tie it up again Now see that you don't move, and don't even think of rising or talking Remain lying straight on the back, like a corpse, for three days more Shall I get my sight, sir? There is some hope, for there has been a slight improvement from the first state.

How goes it with you, Tūrān Shah? Has the purge of yesterday taken effect? Well I have been to the closet six times I have had three good watery stools, and three in different motions I am somewhat better to day, and have derived some ease But that pain in my joints does not go I have swallowed a deal of your physic, but have not got well upon it. It may not be my fate, hence What more can I say to you? You have a little patience This rheumatism is a very troublesome disease, and is not quickly got rid of I will give you a liniment to day, dip your fingers into it, and then rub the hand over the joints In the evening, when you lie down to sleep, I will give you another medicine Swallow it with a gulp of water, at bed time, and draw a quilt over yourself so as to perspire And what is your state, old man? Has the purging ceased? Have the gripes been stopped? Oh sir! I am dead I have been sitting at stool the whole night Blood and mucus pass from me mixed up together I am burst with gripes, my bowels are lacerated

wāya Tso di? Da dah nazar kho wu shah Starga puta ka Biyā e wu tara Aw gore chi wu na khwadze, aw da pātsedu ya da khbare kawulu khi yal hum ma lara Da muri pa shān, tar dreo wradzo pore stuni stagh prot osa Nazar ba mi wu shi, sāhib? Tsa umed shita, wale chi la wrunbani hāl na tsa la aga la aga fi ida shiri da

Tā sara tsa ranga teregi, tūran shāh? Haghah partūnai jar pazah harai dai? Kkhayastah Shpag guzara chār chobe ta talai yam Dre kkhah da jullab dastuna mi shaw di aw dre hera be khwanda nast yam Nan tsa la ag shan jor yam, tsa asantiyā mi shiwi da Wale da da banduno dard mi wrukegi na Stā dawā ma dera tekkhali da, magar pre jor shawai na yam Nasib ba mi na wi, dzaka Nor tsa wayam darta? Tah la ag kūti sabr wuka Da da bad bimartiya chi da, dera sakhta nājortiya da, aw pa zur na liri legi Nan ba dala yo tel dar kawam, tah hpule gāte pa kkhle wu waha, aw biya las pa banduno bandi wu maga Makkham, chi khob ta tsaṁle, ba bula dawa dar lam Makhustan, pa gut da obo sara ter e ka, aw brastan pa dzan rā waghawa chi khwale she

Aw stā tsa hāl dai, spin giriya? Dastunā di wodredali di? Kānge di band shiwi di? Aī sāhibal mūr gham Kara i shpa pa nāsto nast yam Wine aw ra ame gude wade rā na prewuzi Pa kāngo wu chāwdalam, larmānāh mi ghwuts shwal

I am fallen from my guard, and have no more strength. My patience and endurance are both exhausted. For the sake of God pay attention to me. Really, I am dying; I cannot last. Don't give way, my good man. You will recover, please God. We will attend to you carefully, and for the rest our reliance is on God. Cheer up. Brace up.

How are you, Sanobar? Does your heart palpitate in the same way? Your complexion is very yellow (or sallow).

I have observed no change. When I rise from a place, darkness comes over my eyes, and my head swims. I cannot go at all quickly, and when at any time I mount an ascent my heart flutters, I become nervous. My appetite is locked, I have no desire for food. If I eat a single mouthful, my belly at once swells, it does not digest. Moreover my face and feet are swollen.

And do you say nothing of the spleen? Is it in the same state, large and heavy?

No, my spleen is somewhat better than the previous state. Some change has come in its weight and size; it is become somewhat lighter.

We call your disease *Anæmia*. The salts of iron are very beneficial for it.

What man is this? When did he come? He came yesterday afternoon, and appears, as it were, demented.

Who are you, my lad? What is the matter with you?

La brama prewatalam, nor mi t̃āqat na kegī. Šabr zgham mi dwārah khālās dī. Da khudāe da pāra dzamā ghaur wukā. Zah kho, rik<sup>h</sup>htiyā, mram; pūtai kedai na sham. Wār khaṭā kega ma kākā. Jor ba she, ki khudāe kṛī. Mūng ba stā kkhah khidmat kawū, nor bāqī tawak-kul mū pa khudāe dai. Dzān t̃ing ka. Takrah shah.

Tsa rang ye, sanobara? Zrah di pa haghah shān p̃akegī? Rang di kho der ziyar dai.

Hets pa farq poh na sham. Chi la dzāya p̃ātsam, tyārah pa stargo rādzī, aw sar mi girzī. Hets pa garandī na sham talai, aw chi chare pa lwara khejam zrah mi dradzegī, wār khaṭā kegam. Ishṭihā mi banda da, dōḍa-i khwā ta mi na kegī. Ki yawa nwarā-i wu khwuram, geḍa me pa haghah s̃ā'at p̃arsegī, ḥazmegī na. Nor makh pkkhe mi p̃arsedalī dī.

Aw da torī tsa khabar na kawē? Haghah shān dai, loe aw drūd?

Na, torai mi la haghah pak<sup>h</sup>wānī hāl na tsa jor shān ta dai. Pa dranāwī aw pa ghat-wālī kkhke tsa farq rāghlai dai; tsa qadr spuk shawai dai.

Stā maraz ta mū jolaha wāyū. Da dah pa ḥaqq kkhke da ospane jauha-ar der fā-ida-man dī.

Dā kūm sarai dai? Kala rāghlai dai?

Pārūn m̃āzdīgar rāghai, aw saudā-i ghondi kkhkārī.

Tsok ye halaka? Dar sara tsa shawai dai?

Look you at my pulse and tell me my state. I came yesterday, and have taken some medicine, but have felt no benefit.

We are not diviners that we should recognize a disease simply by looking at one. Your disease can only be ascertained when you have explained the symptoms to us, etc.

Now come, let us inspect the out door ones.

Your head aches, and if you eat food or drink water you vomit? Show the tongue. Enough. Put it in. How are the bowels? His stomach is hard, he is constipated. Give him a purge. I have asthma. Do you smoke? Did you ever smoke formerly? You require an emetic. Drink plenty of tepid water after it till vomiting come on. The phlegm will fall with the ejections, and your chest will be freed.

There is a scar in his right eye. It is exactly over the pupil, and is also dense. Close the other eye. He sees nothing. He is stone blind in that one eye. You cannot be cured at my hands.

Why he also is afflicted in the eyes. Both are bleary. Here, come close to me. Your upper eyelids are inverted. The eyelashes are all laid against the eyeball. This can be cured. It requires cutting and stitching.

My water scalds and dribbles from me drop by drop. These are symptoms of stone. Lie down on that cot, get straight on the back. Don't fear, I

Tah nabz wugora, aw hāl rata waya  
Purūn raghlai yam, aw tsa dawā mī  
khwurali da, lekīn hets pa kkhagare  
poh na shām

Žbargan na yu chi ta ash pa katala da sari  
randz pejanā. Hala ba sta maraz pe  
jandai shi chi tah khpul hāl rata ba  
yānawe, etc

Os radza chi da bahur wālo nandara kawu

Sar di khagegi, aw kī doda i khwure yā  
oba tskkhe jarbase? Jiba wukkhāya  
Bas Nana o basa? Sahra ta tsa ranga  
kkhkene? Geda = kaka da, gabz  
kkhkeni. Jullab waraka. Sah landi  
mī legi. Chulam tskkhe? Pakhwa di  
chare tskkhāwah? Da jaryastalu dawā  
ghware. Pre pase tarame obe dere  
wu tskkha chi qai darshi. Pa chaldno  
ba di balgham prewāzi, aw sina ba di  
azada shi

Da dah pa klhi starge kkhke gul dai  
Jukht pa kasi bndi dai, aw ghat hum  
dai. Bula starga puta ka. Hets na  
wini. Tap rund dai pa daghe yawe  
starge. Sta 'ilaj dzama da laa na  
kegi

Jor de hum pa stargo randzur dai. Dwāre  
leghane di. Hista, rata nijde sha  
Portani zegme di danana khwā ta ar  
wuli di. Banre tole pa starghali bādi  
lagedali di. Da dah 'ilaj ba wushi.  
Prekawul aw gandal ghwāri

Baul mī swadzi, aw tsatske tsatske rana  
prewuzi. Dwi kho da gita i 'alame di  
Pa haghah kat bandi wu gazega, stāni  
stagh sha. Werega ma, der ba di na

won't hurt you much. Yes, there is a stone. Do you hear? It sounds when I hit it with the sound. There is no fear. I will make you insensible with medicine, and you shall know nothing about it.

I am weak and decrepid, and my sight also is very defective. Well, I will tell you more. You are deaf and white bearded also. Open the mouth. See, he is even toothless. These are all signs of old age. You are not ill, my good man; you are quite well. Don't suppose that you will again be a young man. Thank God you have lived so long, and repent of your past sins.

khūgawam. Ho, gīta-i sh̄ta. Āwre? Chi sīkh pre waham, ghagegī. Hets yera nish̄ta. Pa dawā ba di be-hokkh kawam, aw pre khābar ba hum na she.

Kam quwat aw ṭap yam, nazar mi hum der kam dai. Kkhah, zah darta nor wāyam. Kūnr āw spīn-gīrai hum ye. Khula di wīta ka. Gora, kandās hum dai. Dwī wāre nakkhe da zoṛ-wālī dī. Randzūr na ye kākā; jik joṛ ye. Dā ma pohega chi biyā dubāra ba dzwān she. Khudāe ta shukr wu bāsa chi tar daghah 'umr pore pā-edalai ye, aw da ter shawī gunāhūno toba wubāsa.

## 139.

## SPORTING DIALOGUE.

Oh Mārifat Shah, Come here. . Be quick.

Coming, sir. Here I am.

Not to-morrow, but the day after, early in the morning, we shall go out for sport. We are three gentlemen; now you see to the sporting apparatus, and have everything prepared at the appointed time.

Very good, sir. In which direction will you go? After what game, and for how many days shall you go?

We will first go to Paja hill after wild goat, and then when we have come down the hill we will shoot bartavelle, grey partridge, or quail, and will return home either on the sixth or seventh day. Take both my guns with you, and put four cans of powder, and twenty or twenty-five

Ai m'arifat shāh, dalta rāsha, zir sha.

Dardzam, sāhib, darāghlam.

Sabā na, bul sabā, sahar wakhti ba kkhkār la dzū. Dre tana sāhibān yū; os tah da kkhkār kālo ta wu gora, aw har tsa sara pa neṭe pore taiyār sambāl sāta.

Dera kkha da, sāhib. Kūme khwā ta ba lārsha-i? Kūm kkhkār pase, aw da tsa wradzo dapāra ba dza-i?

Wṛunbe ba da paje ghar ta dzū ghartso pase, aw biyā chi la ghra na rā kūz shwalū da zarko, da tanzaro, yā da mṛazo kkhkār ba kawū, nor yā pa shpagame yā pa awwame wradzi ba biyā kor ta rā rawān shū. Dzamā dwārah ṭopakūna dzān sara yosa, aw tsalor kūpa-i da dārū, aw yā shil yā

bullets for the rifle, and two or three bags of shot for the other guns, into the wallet. And tell the Hawkmen that they must come after us.

Very well, sir. Since you go out a sporting for a week I will take the large and small tents with me, and the pointer, and both horses with their gear; and the servants and attendants all collected together I will take also with me. And if so be the order I will take expenses for the road from the treasurer, and conceal it in the mule pannier with the clothes,

You have said it exactly, do so and start at noon to-morrow. And see, when you arrive at the village pitch the tents somewhere outside on clean bare ground, and be careful that you do no violence, or have no quarrelling or wrangling with the people of the village. Whatever you want of them, such as fowls, butter, fodder, or anything else, see that you take it for cash payment, and be careful not to trespass in the fields or gardens. Further, give my compliments to the chief malik of the village, tell him that I am coming, and shall require sixteen or twenty beaters of him, and let him understand that he must provide good experienced men.

May you not be fatigued, sir. You are  
well come

May you not be poor, oh Malik. Are you well? Where is our tent pitched? Show me the way to it.

It is on that side of the village; go on,

[illegible]

Der kkl'ch dei, xph'k. Ner eht tasu ba  
di hasso pere kkh'ir ti w'ra i rsh ba  
khruma an d'ra d'in xara w'jam, an  
khandi apal, an d'as'ah a'ana zma da  
a'bab, an nokar ehakar hum, sol zo  
d'ao malgar' kapt, ba d'ran zma b'ha-  
zom. An kl' l'ukm d'abuo wi da l'at  
khar' ba la khr'anchi na w'k'ham, aw  
ba e pa yak'h-dan kkh'ko pur k'awum.

Jukhta khahara di wu khalo, dajdahi hase  
wu ka, aw saba ghahmah tawah sha i.  
Aw gora, har kala ehi kili ta watawa i  
dara ghara pu apna dajjo bandi wu di  
wa i, aw pahin kawa i ehi tawa da kili  
khalq sara ten xoi xhaxi, ja ten jagan  
ateza wu na kawa-i. Har ten ehi ta  
dawa na ghawaj i, laka chahgan, ghawaj,  
wakkhah, ja nor ten, gora i ehi pu tok  
wa o khla-i, aw khahmadar sha i ehi pu  
pata ja pu laghahna kkhika wu na  
ghiza i. Aw bul, da kili waghur mullh  
ta ghama pahin wachawa, aw wagh  
waria ehi salahat taltunad dal, aw ba  
tina ja shahina ja ehi hase kkhikah-i.  
yan ghawaj, nor ten o pah kakh ehi  
khalah bandi sari di wadia bandi).

Տղամաքի, ցոլի, Բա, կենտրոնական  
ԿԸ,

Ma khawirga, mullka, Jaq ya! Ila  
mangga dea koma dea waduwu! dea  
Ila a rala wa! Ila ya.

Die keltischen Sprachen haben in der Tat den, der

I am with you. This is my hostelry, do the kindness, dismount here. Breakfast is ready, and the cots drawn out are placed outside.

Your kindness is great, Malik. We go to our own tents. Who is the chief of this village? You are? That is very good news. Have you collected the twenty beaters?

Long ago. They are all present, and seated there at the tents with your men.

You have done very well. There they are, our tents are in sight. Now you stay behind, Malik, and after a while come to my tent, and we will have consultation together. Then it is agreed that, it being too late to-day, we cannot ascend the hill. We will start to-morrow at cock-crow, and if all is well will pass the night on the hill. This is the best plan. Oh men, do you go and cook your dinners, we will go up the hill in the morning.

Come by this path. The ascent is difficult on that side; in fact, one cannot ascend by it. The reason of it is this, that the cliff on that side rises straight up to the sky, and there is no path. Even this road is not free from trouble, for there is the fear of snakes in that dense herbage, and in many places, by reason of the dry leaves, the ground is so slippery that many persons have fallen down on it. If one's foot were to slip on the edge of the cliff he is lost, for the ground slopes very suddenly, and then drops in a sheer precipice to a great deep

sara yam. Dagha dzamā hujra da, mihrbāngī wukā, dale kūz sha. Doda-i taiyāra da, aw kaṭūna rāyastalī bāhir ikkhī dī.

Stā mihrbāngī dera da, malika. Dzū khupulo dero ta. Da de kilī maṣhar tsok dai? Tah ye? Dā kho dera kkha khabara da. Haghaḥ shil tana kkhkā-riyān dī rā ṭol karī dī?

Larghūne. Ṭol ḥāzīr dī, halta pa dero stā saṛio khatsa nāst dī?

Der kkhah dī wu krah. Haghe dī, dza-mūnga dere rā kkhkāre shwe. Os tah pātai sha, malika, aw biyā drang sāt pas dzamā dere lara rāsha, aw mū ba sara jirga wu kawū. Bāre maṣlahat pa dā dai, chi nan nā wakht shawai dai, ghra ta na shū khatalī. Sabā char-bāng ba mūng rawānegū, aw chi khair wī ba pa ghra bāndī shpa tera krū. Dagha ghwara da. Ai saṛio, tāsū lār-sha-ī, aw khupule khupule doda-i pakhe kra-ī, saḥar ba ghra ta khejū.

Pa de lārī rādza. Haghe khwā ta khātah grān dai; haḍo tsok pre na shī khatai. Sabab e dā dai, chi haghe khwā ta kamar negh khatalai dai āsmān ta, aw lār nishta. Dā lār hum khālī da wis-wāsa na da, wale chi pa dagho ganro wākkho kkhke yera da mārān wī, aw dzāe pa dzāe da wucho pānro la kabla zmaka khwa-enāka dāhase da, chi der saṛī pre khwa-edālī dī. Ki da chā pkkha pre da kamar da ja-ī khwā ta wu khwa-edala, haghaḥ wruk shah, wale chi zmaka der zir pa rewand tili da, aw biyā sama pa kkhkata yo loe star garang ta prewati da. Har tsa chi

abyss below : Whatever slips on it falls into the abyss, and is broken, and becomes smashed to atoms, in fact, is utterly destroyed, its very dust is not perceived, so far down is the depth

It must indeed be a stiff hill : It seems to me the ascent of it will be difficult You go in front, I will keep behind you Go slowly, I cannot mount so fast My breath shortens and my calves have given way Is that the top of the ridge? Well, let us rest a while, and take a little breath

On which ridges do the wild goat usually wander? Do you see that peak, the one on the summit of which a stone is standing upright? Yes I see it

Tell the beaters to go along the brow side and ascend to that peak, and then, forming line, to come down to wards us We will lie here in wait, and when the wild goat pass along the road will have our shot at them

Are the wild goat many or few on this hill? At this season there are not many, for the villagers, every day, roam over the hills in search of fuel and fodder, and some few also shoot over them, thus the wild goat, being frightened, depart and dwell in the higher ridges

Here he is, look he comes, do you see? This side, here, to the left hand Do you not see his antlers above that red bush? He is a large he goat Wait a little He will come close to

pre wu lwedah, garang ta prewūzi, aw mātēgi, dare dare shī, hado, fu fanā shī, da dah dūre hum na m'alumēgi dombra liri pa kkhkata jawar dai

Dā kho ba be shāna zig ghar wi Ra tē kkhkari chi khatah ba pre gran wi Tah mahh kkhke sha, zah ba darpase yam Ro ro dza, dombra pa talwar na sham khatai Sāh mī land land legī, aw spine mī wili shwe Da da kamar sar dai? Kkhah, mung ba yo sa at pore dada lagawā, aw la ag kuti dama kawu

Ghartsa ah aksar pa kumo lamaro bāndi gurī? Dā tsuka wine, haghā chi pa sar e tīga negha wulāra da? Ho, wi nam e

Kkhkariyano ta wuwaya chi dwi pa daghe tselme ja i di dzi, aw haghā sar ta di wu kheji, biya para tarali pa kkhkata di riwāwri Mung ba dale pasunai niwulai kkhkenu, aw har kala chi ghar tsah pa lāri teregi ba pre guzar wu kawu

Ghartsa ah pa daghah ghar bandi der ya kam wi? Pa daghe mude kkhke ba der na wi, wale chi da kili khalq hara wradz pa ghruno bāndi balanr aw wakho pase gurī, aw dzane yo nim pre bāndi kkhkār hum kawī, pas ghar tsā ah tre tarhedali lwuri, aw pa uchato lamaro bāndi osi

Hayah dai, wugora, rādzi, wine? De khwā ta, dale, linr las ta Kkhkar e na wine haghah sūr daki da pasā? Gbat wuz dai, La ag kuti wār wu ka Os ba mūnga ta nijde shī Pa wuli wu wulā



us presently. Aim at the shoulder. He is come, make haste, fire at him. Hit! well done! Give me a knife that I may cut his throat. He has very fine long and twisted horns, and see what a beautiful long beard this is.

Look out! another is coming. I saw him just now when he turned this way from that spur. Here, what is that under the white boulder? Gone! he is off! missed!

What men are those? They are coming this way in one mass. Sing out and ask them who they are.

It seems to me that they are our own beaters. Having come down the hill they have united together, and are now coming to join us. Without mistake it is them. I recognize them. They are come, see, they have arrived.

Be ye not fatigued. How many persons are left behind?

May you prosper. Nobody is left, all are here. Has any one a pipe? Here is one, take it. Don't you smoke? Will you smoke? It is very agreeable.

Arise, come, let us go. The descent is easy, we shall soon reach the tents; there is yet some sun. As long as there is sun there is light. Come forward two men. Tie this goat by the head and heels to a pole, and convey it down to the tents.

It is a large goat, nay, huge, and monstrously heavy. Who shot him? The European? He is a good sportsman. Verily, the Europeans are all good sportsmen.

Rāghai, zir shah, guzār pre wukā. Wulaged! shābāsh! Chāra lāla rāka chi ḥalāl e kawam. Der kkhah ūgd kkhkā-rūna larī, aw gora tsa ranga kkhāyasta ūgda gīra e da.

Pahm ka! bul rādzi. Os mā e wulidah chi la haghah kamara rā de khwā ta e girzedah. Hista, dā tsa dai lāndi tar haghe spine gate? Lār! wu e lwukkht! khatū sha!

Haghah kūm sarī dī? Ganr rā de khwā ta drūmī. Nāre waha, aw pukkhtana ka chi tāsū tsok ya-i?

Rāta kkhkārī chi dzamūnga khpul kkhkā-riyān dī. La ghra na rā kūz shawī, yo dzāe ṭol shawī dī, aw os rā rawān dī chi mūng khatsa dī gaḍ shī. Bedū hagha-ah dagha-ah dī. Zah e pejanam. Rāghlal, gorah, rā rasedalī dī.

Starī ma sha-i. Tso tana wrusto pāti dī?

Loe sha. Hets tsok pātai na dai, ṭol dalta dī. Chū tsakha chilam sh̄ta? Hāyah dai, wā e khla. Chilam na tskkhe? Tah tskkhe? Der khwand-nāk dai.

Pātsa-i, rādza-i chi dzū. Kūzedah āsān dai, zir ba dero ta wu rasegū; nwar lā sh̄ta. Hombra chi nwar wī ranrā wī? Wṛānde sha-i dwah tana sarī. Dā wuz zam zambolai pa largī bāndi wu tarā-i, aw kūz dero ta wu rāsawa-i.

Ghaṭ wuz dai, wale nāpaṛ dai, aw be shāna drūnd. Chā e wishtalai dai? Farangī? Kkhah kkhkārī sarai dai. Yara, farangiyan ṭol khha-ah kkhkārī sarī dī.

Be quiet, my lad. He is called the civil officer. Nobody calls them Europeans to their faces, because they dislike it.

Speak of him as "master."

I am sorry for it. I was not aware. What do you think, will he be angry with me?

It is all right, lad, he also is unaware, for he does not understand Pukkhto.

Chup sha, halaka. Haghah pa mulki ṣāhib yādegī. Dwio ta tsok pa makhā makh farangai na wāyi, wale chi bad e manī.

Pa "ṣāhib" waria yādawa.

Dzamā pre toba da. Khabar na wum. Tah tsa ganre, haghah ba rāta qahr kandi?

Khair dai, halaka, haghah hum khabar na dai, wale chi pa pukkhto na pohegi.



THE END.

## ERRATA.

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Page 9, line 16, *for* "abolished e," *read* "abolished y."

„ 12, „ 6, „	<i>mun</i> gal,	„	<i>man</i> gul.
„ 15, „ 21, „	woman,	„	wife.
„ <i>ib.</i> „ 31, „	wife,	„	woman.
„ 27, „ 6, „	لا,	„	ملا.
„ 34, „ 15, „	٢٠,	„	٦٠
„ 43, „ 8, „	<i>da dai</i> ,	„	<i>da de</i> ,
„ <i>ib.</i> „ 32, „	<i>talali</i> ,	„	<i>tlali</i> .
„ 44, „ 20, „	<i>tali</i> ,	„	<i>tili</i> .
„ 61, „ 20, „	شوي يۇ <i>shinī yū</i> ,	„	شوي يۇ <i>shinī yū</i> .
„ 62, „ 1, „	We would,	„	We will.
„ 63, „ 13, „	شول <i>shwal</i> ,	„	شوه <i>shwah</i> .
„ 104, „ 7, „	هيشري,	„	هيشري.
„ 105, „ 18, „	<i>laghūtī</i> ,	„	<i>la-aghūtī</i> .
„ 115, „ 5, „	Daghah,	„	Dagha-ah.
„ <i>ib.</i> „ 19, „	<i>dwārah</i> ,	„	<i>dwāra-ah</i> .
„ 116, „ 21, „	Gīdarl aka,	„	Gīdar laka.
„ 119, „ 12, „	Māstah,	„	Māsta-ah.
„ 120, „ 16, „	ṭaga-ī,	„	ṭagī.
„ 121, „ 5, „	Haghah,	„	Hagha-ah.
„ 136, „ 40, „	wuwai,	„	wu wai.
„ 137, „ 11, „	haghah,	„	hagha-ah.
„ 143, „ 15, „	sakkht,	„	sakht.

